

VIVEKACHUDAMANI



Verse 1

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।

गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥ 1 ॥

sarvavedāntasiddhāntagocaram tamagocaram |

govindam paramānandam sadgurum praṇato'smyaham || 1 ||

My salutations to Sri Sad-Guru Govinda who is of the nature of Bliss Supreme, who can be known only through the import of the essence of Vedanta and who is beyond the reach of the known instruments of perception. [Verse 1]

Verse 2

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता

तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।

आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः

मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ 2 ॥

jantūnām narajanma durlabhamataḥ puṁstvam tato vipratā

tasmādvaidikadharmamārgaparatā vidvattvamasmātparam |

ātmānātmavivecanam svanubhavo brahmātmanā saṁsthiṭiḥ

mukṭirno śatajanmakōṭisukṛtaiḥ puṇyairvinā labhyate || 2 ||

For all living creatures, a human birth is indeed rare; much more difficult it is to attain full manhood; rarer than this is a Sattvic attitude in life. Even after gaining all these rare chances, to have steadfastness on the spiritual path as explained in Vedic literature is yet rarer; much more so to have a correct understanding of the deep import of the scriptures. Discrimination between the Real and the unreal, a personal realization of spiritual Glory and ultimately to get fully established in the living consciousness that the Self in me is the Self in all---these come only later on, and culminate in one's liberation. This kind of a perfect liberation cannot be obtained without the meritorious deeds of many millions of well-lived lives.[Verse 2]

Verse 3

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ 3 ॥

durlabham trayamevaitaddevānugrahahetukam |

manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage.

[Verse 3]

Verse 4

लब्ध्वा कथचिन्नरजन्म दुर्लभं

तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।

यस्त्वात्ममुक्तौ न यतेत मूढधीः

स ह्यात्महा स्वं विनिहन्त्यसद्ग्राहः ॥ 4 ॥

labdhvā kathacin narajanma durlabham

tatrāpi puṁstvaṁ śrutipāradarśanam |

yastvātmamuktau na yateta mūḍhādhibh

sa hyātmahā svaṁ vinihantya sadgrahāt || 4 ||

Is there a man who, having somehow obtained this rare human birth, together with masculine temperament and also a complete knowledge of the scriptures, is foolish enough not to strive hard for Self-realisation? One verily commits suicide, clinging to things unreal. [Verse 4]

Verse 5

इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति ।
दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥ 5 ॥

*itaḥ ko nvasti mūḍhātmā yastu svārthe pramādyati |
durlabham mānuṣam deham prāpya tatrāpi pauruṣam || 5||*

Is there a greater fool than the person who, having got the rare chance of a human birth and there too, the masculine qualities of the head and heart, falls short in his efforts to realize his own highest good? [Verse 5]

Verse 6

वदन्तु शास्त्राणि यजन्तु देवान्
कुर्वन्तु कर्माणि भजन्तु देवताः ।
आत्मैक्यबोधेन विनापि मुक्तिः
न सिध्यति ब्रह्मशतान्तरेऽपि ॥ 6 ॥

*vadantu śāstrāṇi yajantu devān
kurvantu karmāṇi bhajantu devatāḥ |
ātmaikyabodhena vināpi muktiḥ
na sidhyati brahmaśatāntare'pi || 6||*

Let erudite scholars quote all the scripture, let gods be invoked through sacrifices, let elaborate rituals be performed, let personal gods be propitiated---yet, without the realization of one's identity with the Self, there shall be no liberation for the individual, not even in the life times of a hundred Brahmas put together. [Verse 6]

Verse 7

अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।
ब्रवीति कर्मणो मुक्तेरहेतुत्वं स्फुटं यतः ॥ 7 ॥

amṛtatvasya nāśāsti vittenetyeva hi śrutiḥ |
bravīti karmaṇo mukterahetutvaṁ sphuṭaṁ yataḥ || 7||

It is clear that liberation cannot be the result of good works, for Sruti itself declares that there is no hope for immortality by means of wealth.[Verse 7]

Verse 8

अतो विमुक्त्यै प्रयतेत विद्वान्
संन्यस्तबाह्यार्थसुखस्पृहः सन् ।
सन्तं महान्तं समुपेत्य देशिकं
तेनोपदिष्टार्थसमाहितात्मा ॥ 8 ॥

ato vimuktyai prayateta vidvān
sannyastabāhyārthasukhaspr̥haḥ san |
santaṁ mahāntaṁ samupetya deśikaṁ
tenopadiṣṭārthasamāhitātmā || 8||

Therefore, the learned seeker who is striving to gain this liberation and who has renounced all his desires for pleasures in the external sense-objects, should duly approach a good and generous Master and must live attuned to the true significances of the words of the Master.
[Verse 8]

Verse 9

उद्धरेदात्मनात्मानं मग्नं संसारवारिधौ ।

योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठया ॥ 9 ॥

uddharedātmanātmānaṁ magnaṁ saṁsāravāridhau |

yogārūḍhatvamāsādyā samyagdarśananiṣṭhayā || 9||

Having ascended the path of yoga through continuous and right discrimination, one should lift oneself from the ocean of change and finitude wherein one has come to be drowned.[Verse 9]

Verse 10

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।

यत्यतां पण्डितैर्धैरैरात्माभ्यास उपस्थितैः ॥ 10 ॥

sannyasya sarvakarmāṇi bhavabandhavimuktaye |

yatyatāṁ paṇḍitairdhīrairātmābhyāsa upasthitaiḥ || 10||

May the wise and learned man give up all actions motivated by desires and start the practice of realization of the Self and thereby attain freedom from the bondage of birth and death.
[Verse 10]

Verse 11

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ 11 ॥

cittasya śuddhaye karma na tu vastūpalabdhaye |

vastusiddhirvicāreṇa na kiñcitkarmakoṭibhiḥ || 11||

Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Reality brought about only by Self-Inquiry and not in the least by even ten million acts. [Verse 11]

Verse 12

सम्यग्विचारतः सिद्धा रज्जुतत्त्वावधारणा ।
भ्रान्तोदितमहासर्पभयदुःखविनाशिनी ॥ 12 ॥

samyagvicārataḥ siddhā rajjutattvāvadhāraṇā |
bhrāntoditamahāśarpabhaya-duḥkhavināśinī || 12 ||

The fear and sorrow created by the delusory serpent in the rope can be ended only after fully ascertaining the truth of the rope through steady and balanced thinking. [Verse 12]

Verse 13

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तितः ।
न स्नानेन न दानेन प्राणायमशतेन वा ॥ 13 ॥

arthasya niścayo dṛṣṭo vicāreṇa hitoktitaḥ |
na snānena na dānena prāṇāyamaśatena vā || 13 ||

Neither sacred baths nor any amount of charity nor even hundreds of Pranayamas* can give us the knowledge about our own Self. The firm experience of the nature of the Self is seen to proceed from inquiry along the lines of the salutary advices of the wise.[Verse 13]

Verse 14

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।
उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः ॥ 14 ॥

adhikāriṇamāśāste phalasiddhirviśeṣataḥ |
upāyā deśakālādyāḥ santyasmīnsahakāriṇaḥ || 14 ||

Ultimate success in spiritual endeavors depends chiefly upon the qualifications of the seeker. Auxiliary conveniences such as time and place all have a place indeed, but they are essentially secondary. [Verse 14]

Verse 15

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ॥
समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ 15 ॥

ato vicārah kartavyo jijñāsorātmavastunaḥ ||
samāsādyā dayāsindhuṁ gurum brahmaaviduttamam || 15||

Therefore, a true seeker of the Self should proceed with his inquiry after duly approaching a Master who is established in the experience of the Self and who is an ocean of compassion. [Verse 15]

Verse 16

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।
अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ 16 ॥

medhāvī puruṣo vidvānūhāpohavicakṣaṇaḥ |
adhikāryātmavidyāyāmuktalakṣaṇalakṣitaḥ || 16||

One who has a keen memory and can argue for the scriptures and refute arguments against them, is fit for receiving Atma-vidya or the knowledge of the Self. [Verse 16]

Verse 17

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।
मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ 17 ॥

vivekinō viraktasya śamādiguṇaśālinaḥ |
mumukṣoreva hi brahmajijñāsāyogyatā matā || 17||

He alone is considered qualified to enquire after the supreme Reality, who has discrimination, detachment, qualities of calmness etc., and a burning desire for liberation. [Verse 17]

Verse 18

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ 18 ॥

sādhanaṅyatra catvāri kathitāni manīṣibhiḥ |
yeṣu satsveva sannīṣṭhā yadabhāve na sidhyati || 18||

Great sages have spoken of four qualifications for attainment which, when present, succeed in the realization of Brahman and in the absence of which the goal is not attained. [Verse 18]

Verse 19

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।
इहामुत्रफलभोगविरागस्तदनन्तरम् ।
शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥ 19 ॥

ādau nityānityavastuvivekaḥ parigaṇyate |
ihāmutraphalabhogavirāgastadanantaram |
śamādiṣaṭkasampattirmumukṣutvamiti sphuṭam || 19||

(While enumerating the qualifications), first we count the ability to discriminate between the Real and the unreal; next comes a spirit of detachment from the enjoyment of the fruits of actions here and hereafter; after that is the groups of six virtues beginning with calmness; and the last is undoubtedly an intense desire for liberation. [Verse 19]

Verse 20

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥ 20 ॥

brahma satyaṁ jaganmithyetyevamrūpo viniścayaḥ |
so'yaṁ nityānityavastuvivekaḥ samudāhṛtaḥ || 20||

A firm conviction that Brahman alone is Real and the phenomenal world is unreal is known as discrimination between the Real and the unreal. [Verse 20]

Verse 21

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।

देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्थुनि ॥ 21 ॥

tadvairāgyam jihāsā yā darśanaśravaṇādibhiḥ |

dehādibrahmaparyante hyanitye bhogavastuni || 21||

The desire to give up all transient enjoyments gained through seeing, hearing, etc., and also experiences gained through equipments ranging from a mortal body to the form of Brahma is called 'Detachment'. [Verse 21]

Verse 22

विरज्य विषयव्रातादोषदृष्ट्या मुहुर्मुहुः ।

स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ 22 ॥

virajya viṣayavrātādoṣadr̥ṣṭyā muhurmuḥuḥ |

svalakṣye niyatāvasthā manasaḥ śama ucyate || 22||

The tranquil state of mind when it rests constantly upon the contemplation of the goal after having again and again detached itself from myriad sense objects through a process of continuous observation of their defects, is called Sama. [Verse 22]

Verse 23

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।
बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ 23 ॥

viṣayebhyaḥ parāvartya sthāpanam svasvagolake |
ubhayeṣāmindriyāṇāṁ sa damaḥ parikīrtitaḥ |
bāhyānālambanam vṛttereṣoparatiruttamā || 23 ||

Steering both kinds of sense organs (of knowledge and action) away from their sense objects and placing them in their respective centers of activity is called Dama (self-control). The best Uparati (self-withdrawal) is that condition of the thought-waves in which they are free from the influences of external objects. [Verse 23]

Verse 24

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ 24 ॥

sahanam sarvaduḥkhānāmapratīkārapūrvakam |
cintāvilāparahitam sā titikṣā nigadyate || 24 ||

Titiksha or forbearance is the capacity to endure all sorrows and sufferings without struggling for redress or for revenge, while always being free from anxiety or lament over them.[Verse24]

Verse 25

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धयवधारणम् ।
सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ 25 ॥

śāstrasya guruvākyasya satyabuddhyavadhāraṇam |
sā śraddhā kathitā sadbhiryayā vastūpalabhyate || 25||

That by which one understands the exact import of the scriptures as well as the pregnant words of advice of the preceptor is called Sraddha* by the wise; by this alone does Reality become manifestly clear. [Verse 25]

Verse 26

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।
तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ 26 ॥

sarvadā sthāpanam buddheḥ śuddhe brahmaṇi sarvadā |
tatsamādhānamityuktam na tu cittasya lālanam || 26||

Samadhana or one-pointedness is that condition when the mind is constantly engaged in the total contemplation of the ever-pure Brahman; and it is not gained through any curious indulgence of the mind. [Verse 26]

Verse 27

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ 27 ॥

ahaṅkāradidehāntān bandhānajñānakalpitaṇ |
svasvarūpāvabodhena mōktumicchā mumukṣutā || 27||

Mumukshutva is the burning desire to free oneself, by realizing one's true Self—from all bondages from that of egoism to that of identification with the body—which are bondages imagined due to ignorance. [Verse 27]

Verse 28

मन्दमध्यमरूपापि वैराग्येण शमादिना ।
प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ 28 ॥

mandamadhyamarūpāpi vairāgyeṇa śamādinā |
prasādena guroḥ seyaṁ pravṛddhā sūyate phalam || 28||

Even though slight or moderate, this longing for liberation may bear fruit through the grace of the Guru and through detachment, calmness of mind etc. [Verse 28]

Verse 29

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।
तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ 29 ॥

vairāgyaṁ ca mumukṣutvaṁ tīvraṁ yasya tu vidyate |
tasminnevāρθavantaḥ syuḥ phalavantaḥ śamādayaḥ || 29||

Calmness and other practices have their meaning and they bear fruit indeed, only in one who has an intense spirit of renunciation and yearning for liberation. [Verse 29]

Verse 30

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।
मरौ सलीलवत्तत्र शमादेर्भानमात्रता ॥ 30 ॥

etayormandatā yatra viraktatvamumukṣayoḥ |
marau salīlavattatra śamāderbhānamātratā || 30||

Sama etc., become as ineffectual as a mirage in the dessert in him who has a weak detachment and yearning for freedom. [Verse 30]

Verse 31

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ 31 ॥

mokṣakāraṇasāmagryāṁ bhaktireva garīyasī |
svasvarūpānusandhānaṁ bhaktirityabhidhīyate || 31||

Among the means and conditions necessary for liberation, devotion (Bhakti) alone is supreme. A constant contemplation of one's own Real Nature is called devotion. [Verse 31]

Verse 32

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ।
उक्तसाधनसंपन्नस्तत्त्वजिज्ञासुरात्मनः ।
उपसीदेद्गुरुं प्राज्ञं यस्माद्वन्धविमोक्षणम् ॥ 32 ॥

svātmataṭtvānusandhānaṁ bhaktirityapare jaguḥ |
uktasādhanaśampannastattvajijñāsuraṭmanah |
upasīdedguruṁ prājñaṁ yasmādbandhavimokṣaṇam || 32||

Others say that Bhakti means a constant enquiry into the Truth of one's own Self. One who has the above mentioned qualifications and is desirous to know the Truth of the Self should, therefore, approach an illumined Teacher for redeeming himself from bondage. [Verse 32]

Verse 33

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ।
ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।
अहेतुकदयासिन्धुर्बन्धुरानमतां सताम् ॥ 33 ॥

śrotriyo'vrjino'kāmahato yo brahmavittamaḥ |
brahmanyuparataḥ śānto nirindhana ivānalaḥ |
ahetukadayāsindhurbandhurānamatāṁ satām || 33||

A teacher is one who is well-versed in the scriptures, pure, unafflicted by desires, a perfect knower of the Supreme, who continuously abides in the Supreme, who is as calm as the fire that has burnt up its fuel, who is a spontaneous ocean of mercy that needs no cause for its expression, an intimate friend to all good people who surrender to him. [Verse 33]

Verse 34

तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः ।
प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ 34 ॥

tamārādhya gurum bhaktyā prahvapraśrayasevanaiḥ |
prasannaṁ tamanuprāpya pṛcchejjñātavyamātmanah || 34||

Worship that Teacher with deep devotion and when the Teacher is pleased with your surrender, humility and service, approach and ask for what you must know.[Verse 34]

Verse 35

स्वामिन्नमस्ते नतलोकबन्धो
कारुण्यसिन्धो पतितं भवाब्धौ ।
मामुद्धरात्मीयकटाक्षदृष्ट्या
ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या ॥ 35 ॥

*svāminnamaste natalokabandho
kāruṇyasindho patitaṁ bhavābhdhau |
māmuddharātmīyakatākṣadrṣṭyā
rjvyātikāruṇyasudhābhivṛṣṭyā || 35||*

O Master, O friend of all who reverently surrender unto thee, thou ocean of mercy, I salute thee; save me, fallen as I am into this sea of worldly existence, with a direct glance from thy eyes which shower nectarine Grace Supreme.[Verse 35]

Verse 36

दुर्वारिसंसारदवाग्नितप्तं
दोधूयमानं दुरदृष्ट्वातैः ।
भीतं प्रपन्नं परिपाहि मृत्योः
शरण्यमन्यद्यदहं न जाने ॥ 36 ॥

*durvārasaṁsāradavāgnitaptaṁ
dodhūyamānaṁ duradrṣṭavātaiḥ |
bhītaṁ prapannaṁ paripāhi mṛtyoḥ
śaraṇyamanyadyadahaṁ na jāne || 36||*

I am burning in the blazing infernal fire of this world-forest; I am being tossed around by the cruel storms of misfortune; I am terrified (within and without)—O Lord! save me from death; I have taken refuge in you, for I know no other shelter.[Verse 36]

Verse 37

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षवं जना-
नहेतुनान्यानपि तारयन्तः ॥ 37 ॥

*śāntā mahānto nivasanti santo
vasantavallōkahitaṁ carantaḥ |
tīrṇāḥ svayaṁ bhīmabhavārṇavaṁ janā-
nāhetunānyānapi tārayantaḥ || 37||*

There are peaceful and magnanimous saints who ---like the spring season—are ever doing good to the humanity. They have crossed the dreadful ocean of (embodied) existence through their own efforts and without any (personal) motives, they help others to cross it.[Verse 37]

Verse 38

अयं स्वभावः स्वत एव यत्पर-
श्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेष स्वयमर्ककर्कश-
प्रभाभितप्तामवति क्षितिं किल ॥ 38 ॥

*ayaṁ svabhāvaḥ svata eva yatpara-
śramāpanodapraṇaṁ mahātmanām |
sudhāṁśureṣa svayamarkaḥkarkaśa-
prabhābhitaṭpāmavati kṣitiṁ kila || 38||*

Indeed, it is the very nature of the magnanimous ones to help remove the troubles of others, even as the moon of its own accord cools the earth scorched by the flaming rays of the sun. [Verse 38]

Verse 39

ब्रह्मानन्दरसानुभूतिकलितैः पूरैः सुशीतैर्युतैः
युष्मद्वाक्कलशोज्झितैः श्रुतिसुखैर्वाक्यामृतैः सेचय ।
संतप्तं भवतापदावदहनज्वालाभिरेनं प्रभो
धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः स्वीकृताः ॥ 39 ॥

*brahmānandarasānubhūtikalitaiḥ pūrtaiḥ suśītaiṛyutaiḥ
yuṣmadvākkalaśojjhitaiḥ śrutisukhairvākyāmṛtaiḥ secaya |
santaptaṁ bhavatāpadāvadahanajvālābhirenaṁ prabho
dhanyāste bhavadīkṣaṇakṣaṇagateḥ pātrīkṛtāḥ svīkṛtāḥ || 39||*

O Lord, thy nectarine speech, sweetened by the elixir Bliss of Brahman, pure, cooling, issuing in streams from thy lips as from a water-vessel, and pleasing to the ear---do thou shower upon me who am tormented by worldly afflictions as by the flames of a forest fire. Blessed are those who have received even a passing glance from thy eyes, accepting them under thy protection.[Verse 39]

Verse 40

कथं तरेयं भवसिन्धुमेतं
का वा गतिर्मे कतमोऽस्त्युपायः ।
जाने न किञ्चित्कृपयाऽव मां प्रभो
संसारदुःखक्षतिमातनुष्व ॥ 40 ॥

*katham tareyaṁ bhavasindhumetaṁ
kā vā gatirme katamo'styupāyaḥ |
jāne na kiñcitkṛpayā'av māṁ prabho
saṁsāraduḥkhaḥkṣatimātanuṣva || 40||*

How to cross this ocean of worldly existence? What is to be my ultimate destination? Which of the many means should I adopt? I know nothing of these. O Lord! Save me and describe in all details how to end the misery of this earthly existence. [Verse 40]

Verse 41

तथा वदन्तं शरणागतं स्वं
संसारदावानलतापतप्तम् ।
निरीक्ष्य कारुण्यरसार्द्रदृष्ट्या
दद्यादभीतिं सहसा महात्मा ॥ 41 ॥

*tathā vadantaṁ śaraṇāgataṁ svaṁ
saṁsāradāvānalatāpataptam |
nirīkṣya kāruṇyarasārdradṛṣṭyā
dadyādabhītiṁ sahasā mahātmā || 41||*

As he speaks, afflicted by and seeking protection from the blaze of the fire of Samsara*—the noble Teacher looks at him in all pity and kindness and spontaneously bestows upon him protection from fear. [Verse 41]

Verse 42

विद्वान् स तस्मा उपसत्तिमीयुषे
मुमुक्षवे साधु यथोक्तकारिणे ।
प्रशान्तचित्ताय शमान्विताय
तत्त्वोपदेशं कृपयैव कुर्यात् ॥ 42 ॥

*vidvān sa tasmā upasattimīyuṣe
mumukṣave sādhu yathoktakāriṇe |
praśāntacittāya śamānvitāya
tattvopadeśaṁ kṛpayaiḥ kuryāt || 42||*

To him, who, thirsting for liberation, has sought the protection of the Teacher, and who abides by scriptural injunctions, who has a calm mind and a serene heart, the Master should give out the knowledge of the Truth with utmost kindness. [Verse 42]

Verse 43

मा भैष्ट विद्वंस्तव नास्त्यपायः
संसारसिन्धोस्तरणेऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं
तमेव मार्गं तव निर्दिशामि ॥ 43 ॥

*mā bhaiṣṭa vidvaṁstava nāstyapāyaḥ
saṁsārasindhostaraṇe'styupāyaḥ |
yenaiva yātā yatayo'sya pāraṁ
tameva mārgaṁ tava nirdiśāmi || 43||*

Fear not, O learned one! There is no danger for you. There is a way to cross over this ocean of relative existence. I shall instruct you in the very path by which the ancient Seers have reached the Beyond.[Verse 43]

Verse 44

अस्त्युपायो महान्कश्चित्संसारभयनाशनः ।
तेन तीर्त्वा भवाम्भोधिं परमानन्दमाप्स्यसि ॥ 44 ॥

*astyupāyo mahāṅkaścitsaṁsārabhayanāśanaḥ |
tena tīrtvā bhavāmbhodhiṁ paramānandamāpsyasi || 44||*

There is a supreme means by which you can put an end to the fear of relative existence; by that you will cross the sea of Samsara and attain the Bliss Supreme.[Verse 44]

Verse 45

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।
तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ 45 ॥

vedāntārthavicāreṇa jāyate jñānamuttamam |
tenātyantikasamsāraduḥkhanāśo bhavatyanu || 45||

The highest knowledge arises from an inquiry into the meaning of the Vedanta. By this knowledge, immediately a total annihilation of all sorrows of birth and death takes place. [Verse 45]

Verse 46

श्रद्धाभक्तिध्यानयोगाम्मुमुक्षोः
मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः ।
यो वा एतेष्वेव तिष्ठत्यमुष्य
मोक्षोऽविद्याकल्पिताद्देहबन्धात् ॥ 46 ॥

śraddhābhaktidhyānayogāmmumukṣoḥ
mukterhetūnvakti sākṣācchrutergergīḥ |
yo vā eteṣveva tiṣṭhatyamuṣya
mokṣo'vidyākalpitāddehabandhāt || 46||

Faith, devotion and the practice of meditation - these are declared in the scriptures as the chief factors that help a seeker to attain liberation. Whoever pursues these is liberated from the bondage* of the body mysteriously forged by spiritual ignorance. [Verse 46]

Verse 47

अज्ञानयोगात्परमात्मनस्तव
ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोर्विवेकोदितबोधवह्निः
अज्ञानकार्यं प्रदहेत्समूलम् ॥ 47 ॥

*ajñānayogātparamātmānastava
hyanātmabandhastata eva saṁsṛtiḥ |
tayorvivekōditabodhāvahniḥ
ajñānakāryaṁ pradahetsamūlam || 47||*

You are indeed the supreme Self but due to your association with ignorance you find yourself under the bondage of the not-self, which is the sole cause of the cycle of births and deaths. All the effects of ignorance, root and branch, are burnt down by the fire of knowledge, which arises from discrimination between these two—the Self and the not-Self. [Verse 47]

Verse 48

शिष्य उवाच ।
कृपया श्रूयतां स्वामिन्प्रश्नोऽयं क्रियते मया ।
यदुत्तरमहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् ॥ 48 ॥

*śiṣya uvāca |
kṛpayā śrūyatāṁ svāminpraśno'yaṁ kriyate mayā |
yaduttaramahaṁ śrutvā kṛtārthaḥ syāṁ bhavanmukhāt || 48||*

The disciple said: Kindly listen, O Master, to the questions that I now raise. Hearing their answers from your lips, I shall feel entirely blessedly gratified. [Verse 48]

Verse 49

को नाम बन्धः कथमेष आगतः
कथं प्रतिष्ठास्य कथं विमोक्षः ।
कोऽसावनात्मा परमः क आत्मा
तयोर्विवेकः कथमेतदुच्यताम् ॥ 49 ॥

*ko nāma bandhaḥ kathameṣa āgataḥ
katham pratiṣṭhāsyā katham vimokṣaḥ |
ko'sāvanātmā paramaḥ ka ātmā
taylorvivekaḥ kathametaducyatām || 49||*

What, indeed, is bondage? How has it come? How does it continue to exist? How can one get out of it completely? What is this not-self? Who is the supreme Self? And what is the process of discrimination between these two (Self and not-self)? Please explain all these to me.

[Verse 49]

Verse 50

श्रीगुरुवाच ।
धन्योऽसि कृतकृत्योऽसि पावितं ते कुलं त्वया ।
यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि ॥ 50 ॥

*śrīgururuvāca |
dhanyo'si kṛtakṛtyo'si pāvitaṁ te kulaṁ tvayā |
yadavidyābandhamuktyā brahmībhavitumicchasi || 50||*

Blessed you are. For you wish to attain the absolute Brahman by freeing yourself from the bondage of ignorance. Indeed, you have fulfilled your life and have glorified your family.

[Verse 50]

Verse 51

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।

बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ 51 ॥

ṛṇamocanakartārah pituḥ santi sutādayaḥ |

bandhamocanakartā tu svasmādanyo na kaścana || 51||

A father has his sons and others to save him from his financial debts, but there is no one other than oneself to redeem one from one's bondage., [Verse 51]

Verse 52

मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।

क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ॥ 52 ॥

mastakanyastabhārāderduḥkhamanyairnivāryate |

kṣudhādikṛtaduḥkham tu vinā svena na kenacit || 52||

Exhaustion and fatigue caused by carrying a load on the head can be relieved by others coming to one's help. But none save one's own self can end the pangs caused by hunger etc.[Verse 52]

Verse 53

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।

आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ 53 ॥

pathyamauśadhasevā ca kriyate yena rogiṇā |

ārogyasiddhirdrṣṭā'sya nānyānuṣṭhitakarmanā || 53||

The patient who faithfully follows the right diet and takes the proper medicine alone is perceived to recover from illness; no one recovers because another undergoes the treatment. [Verse 53]

Verse 54

वस्तुस्वरूपं स्फुटबोधचक्षुषा
स्वेनैव वेद्यं न तु पण्डितेन ।
चन्द्रस्वरूपं निजचक्षुषैव
ज्ञातव्यमन्यैरवगम्यते किम् ॥ 54 ॥

*vastusvarūpaṁ sphuṭabodhacakṣuṣā
svenaiva vedyaṁ na tu paṇḍitena |
candrasvarūpaṁ nijacakṣuṣaiiva
jñātavyamanyairavagamyate kim || 54||*

The true nature of Reality is to be known by a first-hand personal experience through the eye of clear understanding, and not through the report of learned men. The beauty of the moon is enjoyed through one's own eyes. Can one appreciate it through the description by others?
[Verse 54]

Verse 55

अविद्याकामकर्मादिपाशबन्धं विमोचितुम् ।
कः शक्नुयाद्विनात्मानं कल्पकोटिशतैरपि ॥ 55 ॥

*avidyākāmakarmādipāśabandhaṁ vimocitum |
kaḥ śaknuyādvinaātmānaṁ kalpakotiśatairapi || 55||*

Who else, but oneself can help rid oneself of the bondage caused by the chains of ignorance, desire, action, etc.—even in a hundreds of millions of years? [Verse 55]

Verse 56

न योगेन न सांख्येन कर्मणा नो न विद्यया ।

ब्रह्मात्मैकत्वबोधेन मोक्षः सिध्यति नान्यथा ॥ 56 ॥

na yogena na sāṅkhyena karmaṇā no na vidyayā |

brahmātmaikatvabodhena mokṣaḥ sidhyati nānyathā || 56||

Neither by Yoga, nor by Sankhya, nor by action, nor by learning, is liberation possible. Only by the realization of the oneness of the Brahman (Absolute) and the Atman (Self) is liberation possible, and in no other way. [Verse 56]

Verse 57

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।

प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ 57 ॥

vīṇāyā rūpasauṇḍaryam tantrīvādanasausthavam |

prajārañjanamātram tanna sāmrajyāya kalpate || 57||

The beauty of the Veena and the proficiency of one playing on its chords serve but to please an audience; they do not, by themselves, ever prove sufficient to confer full sovereignty. [Verse 57]

Verse 58

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।

वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥ 58 ॥

vāgvaikharī śabdajharī śāstravyākhyānakauśalam |

vaiduṣyam viduṣāṃ tadvadbhuktaye na tu muktaye || 58||

Loud speech in a stream of words, the efficiency in expounding or commenting upon the scriptures, Erudition - These bring only a little joyous, material satisfaction to the scholar; but they are insufficient to bring about liberation. [Verse 58]

Verse 59

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ 59 ॥

avijñāte pare tattve śāstrādhītistu niṣphalā |
vijñāte'pi pare tattve śāstrādhītistu niṣphalā || 59||

Without knowing the supreme Reality, the study of the Shastras is futile. Having known the supreme Reality, the study of the Shastras is equally futile. [Verse 59]

Verse 60

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।
अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञैस्तत्त्वमात्मनः ॥ 60 ॥

śabdajālaṁ mahāraṇyaṁ cittabhraṇakāraṇam |
ataḥ prayatnājjñātavyaṁ tattvajñaiḥstattvamātmanah || 60||

The labyrinth of words is a thick jungle which causes the mind to wander, in its own confusion. Therefore, true seekers of Brahman should earnestly set about to experience the Real Nature of the Self. [Verse 60]

Verse 61

अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषधं विना ।
किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः ॥ 61 ॥

ajñānasarpadaṣṭasya brahmajñānauśadham vinā |
kimu vedaiśca śāstraiśca kimu mantraiḥ kimauśadhaiḥ || 61||

For him who has been stung by the serpent of ignorance, the only remedy is the knowledge of Brahman. Of what use are the Vedas and the scriptures, mantras and medicines to such a victim of poison? [Verse 61]

Verse 62

न गच्छति विना पानं व्याधिरौषधशब्दतः ।

विनाऽपरोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते ॥ 62 ॥

na gacchati vinā pānaṁ vyādhiraūṣadhaśabdataḥ |

vinā'parokṣānubhavaṁ brahmaśabdairna mucyate || 62||

A disease is not cured by merely repeating the name of the medicine, without taking it. Similarly, without direct realization, none can be liberated by a mere utterance of the word _Brahman. '[Verse 62]

Verse 63

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।

ब्रह्मशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ 63 ॥

akṛtvā dṛśyavilayamajñātvā tattvamātmanah |

brahmaśabdaiḥ kuto muktiruktimātraphalairnṛṇām || 63||

Without achieving the dissolution of the world of perceptions and without realizing the Truth of the Self, how can one achieve full liberation by a mere repetition of the word, —Brahman||? Surely it will result only in a wasteful effort of speech. [Verse 63]

Verse 64

अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम् ।

राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ 64 ॥

akṛtvā śatrusaṁhāramagatvākhilabhūśriyam |

rājāhamiti śabdānno rājā bhavitumarhati || 64||

Without eliminating his enemies and without bringing the splendor of the whole kingdom under his sway, by merely repeating, I am the Emperor,|| one cannot become an emperor. [Verse 64]

Verse 65

आप्तोक्तिं खननं तथोपरिशिलाद्युत्कर्षणं स्वीकृतिं
निक्षेपः समपेक्षते नहि बहिः शब्दैस्तु निर्गच्छति ।
तद्वद्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते
मायाकार्यतिरोहितं स्वममलं तत्त्वं न दुर्युक्तिभिः ॥ 65 ॥

*āptoktiṁ kṣananam tathopariśilādyutkarṣaṇam svīkṛtiṁ
nikṣepaḥ samapekṣate nahi bahiḥ śabdaistu nirgacchati |
tadvadbrahmavidopadeśamananadhyānādibhirlabhyate
māyākāryatirohitam svamamalam tattvaṁ na duryuktibhiḥ || 65 ||*

A treasure hidden deep below under the earth can be found only when the exact site it known, excavations carried out and the earth, stones, etc., covering it are removed; never can it come out by merely calling its name. Similarly, the pure Truth of the Self, hidden by illusion (Maya) and its effects, can be attained through the instructions of one who is knower of Brahman, followed by reflection, meditation etc. But never can the Self emerge and manifest itself by repeating perverted reasoning.[Verse 65]

Verse 66

तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।
स्वैरेव यत्नः कर्तव्यो रोगादाविव पण्डितैः ॥ 66 ॥

*tasmātsarvaprayatnena bhavabandhavimuktaye |
svaireva yatnaḥ kartavyo rogādāviva paṇḍitaiḥ || 66 ||*

Therefore, the wise seeker should, as in the case of illness etc., strive hard by every means at his disposal to be free from the bondage of repeated births and deaths. [Verse 66]

Verse 67

यस्त्वयाद्य कृतः प्रश्नो वरीयाञ्छास्त्रविन्मतः ।

सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः ॥ 67 ॥

yastvayādya kṛtaḥ praśno varīyāñchāstravinmataḥ |

sūtraprāyo nigūḍhārtho jñātavyaśca mumukṣubhiḥ || 67||

The questions you have raised today are excellent, accepted by those well-versed in the Scriptures, aphoristic, full of hidden meaning and such that are fit to be known by all seekers. [Verse 67]

Verse 68

शृणुष्वावहितो विद्वन्यन्मया समुदीर्यते ।

तदेतच्छ्रवणात्सद्यो भवबन्धाद्विमोक्ष्यसे ॥ 68 ॥

śṛṇuṣvāvahito vidvanyanmayā samudīryate |

tadetacchraṇātsadyo bhavabandhādvimokṣyase || 68||

Listen attentively, O learned one, to what I shall now tell you. Listening to it you shall be liberated completely from the bondage of worldly existence (Samsara). [Verse 68]

Verse 69

मोक्षस्य हेतुः प्रथमो निगद्यते

वैराग्यमत्यन्तमनित्यवस्तुषु ।

ततः शमश्चापि दमस्तितिक्षा

न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥ 69 ॥

mokṣasya hetuḥ prathamo nigadyate

vairāgyamatyantamanityavastuṣu |

tataḥ śamaścāpi damastitikṣā

nyāsaḥ prasaktākhilakarmanāṁ bhṛśam || 69||

The first step to liberation is the complete detachment from impermanent things. Then follow calmness, self-control, forbearance, and complete renunciation of all selfish actions. [Verse 69]

Verse 70

ततः श्रुतिस्तन्मननं सतत्त्व-
ध्यानं चिरं नित्यनिरन्तरं मुनेः ।
ततोऽविकल्पं परमेत्य विद्वान्
इहैव निर्वाणसुखं समृच्छति ॥ 70 ॥

*tataḥ śṛtistanmananāṁ satattva-
dhyānāṁ cirāṁ nityanirantaraṁ munēḥ |
tato'vikalpaṁ parametya vidvān
ihaiva nirvāṇasukhaṁ samṛcchati || 70||*

Thereafter come —hearing,|| then reflection on what has been heard and, lastly, long, constant, and continuous meditation on the Truth for the wise one. Ultimately, that learned one attains the supreme Nirvikalpa* state and realizes the Bliss of Nirvana in this very life.
[Verse 70]

Verse 71

यद्वोद्धव्यं तवेदानीमात्मानात्मविवेचनम् ।
तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥ 71 ॥

*yadboddhavyaṁ tavedānīmātmānātmavivecanam |
taducyate mayā samyak śrutvātmanyavadhāraya || 71||*

Now I am going to describe the discrimination between the Self and the not-Self most elaborately---it is what you ought to know. Listen to it properly and then decide about it well in your mind. [Verse 71]

Verse 72

मज्जास्थिमेदःपलरक्तचर्म-
त्वगाह्वयैर्धातुभिरेभिरन्वितम् ।
पादोरुवक्षोभुजपृष्ठमस्तकैः
अङ्गैरुपाङ्गैरुपयुक्तमेतत् ॥ 72 ॥

*majjāsthimedāḥpalaraktacarma-
tvagāhvayairdhātubhirebhiranvitam |
pādoruvakṣobhujapṛṣṭhamastakaiḥ
aṅgairupāṅgairupayuktametāt || 72 ||*

Composed of the seven ingredients---marrow, bones, fat, flesh, blood, dermis and epidermis, and consisting of the following parts---legs, thighs, chest, arms, back and the head: [Verse 72]

Verse 73

अहंममेतिप्रथितं शरीरं
मोहास्पदं स्थूलमितीयते बुधैः ।
नभोनभस्वद्दहनाम्बुभूमयः
सूक्ष्माणि भूतानि भवन्ति तानि ॥ 73 ॥

*aḥammametiprathitaṁ śarīraṁ
mohāspadaṁ sthūlamitīryate budhaiḥ |
nabhonabhasvaddahanāmbubhūmayāḥ
sūkṣmāṇi bhūtāni bhavanti tāni || 73 ||*

This body, the seat of delusion, expressing in terms of —I|| and —mine,|| is termed by the wise as the gross body. Sky, air, fire, water, and earth are the subtle elements. [Verse 73]

Verse 74

परस्परांशैर्मिलितानि भूत्वा
स्थूलानि च स्थूलशरीरहेतवः ।

मात्रास्तदीया विषया भवन्ति

शब्दादयः पञ्च सुखाय भोक्तुः ॥ 74 ॥

*parasparāṁśairmilitāni bhūtvā
sthūlāni ca sthūlaśarīrahetavaḥ |*

mātrāstadīyā viṣayā bhavanti

śabdādayaḥ pañca sukhāya bhoktuḥ || 74 ||

Having united with parts of one another, they become gross, and become the cause for the formation of the gross body. Their subtle essence constitutes the sense-objects, five in number, such as sound etc., which contribute to the enjoyment of the Experiencer, the individual ego. [Verse 74]

Verse 75

य एषु मूढा विषयेषु बद्धा

रागोरुपाशेन सुदुर्दमेन ।

आयान्ति निर्यान्त्यध ऊर्ध्वमुच्चैः

स्वकर्मदूतेन जवेन नीताः ॥ 75 ॥

ya eṣu mūḍhā viṣayeṣu baddhā

rāgorupāśena sudurdamena |

āyānti niryāntyadha ūrdhvamuccaiḥ

svakarmadūtena javena nītāḥ || 75 ||

Those thoughtless ones who are bound to these sense-objects by the stout ropes of attachment so very difficult to cut asunder, come and go, carried up and down by the compelling force of the envoy (of the reactions) of their own past actions. [Verse 75]

Verse 76

शब्दादिभिः पञ्चभिरेव पञ्च
पञ्चत्वमापुः स्वगुणेन बद्धाः ।
कुरङ्गमातङ्गपतङ्गमीन-
भृङ्गा नरः पञ्चभिरञ्चितः किम् ॥ 76 ॥

*śabdādibhiḥ pañcabhireva pañca
pañcatvamāpuḥ svaguṇena baddhāḥ |
kuraṅgamātaṅgapataṅgamīna-
bhṛṅgā naraḥ pañcabhirañcitaḥ kim || 76||*

The deer, the elephant, the moth, the fish and the honey-bee---these five meet death because of their bondage to one of the five senses. What then is the condition of a person who is attached to all five? [Verse 76]

Verse 77

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।
विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम् ॥ 77 ॥

*doṣeṇa tīvro viṣayaḥ kṛṣṇasarpaviṣādapi |
viṣaṁ nihanti bhoktāraṁ draṣṭāraṁ cakṣuṣāpyayam || 77||*

Sense-objects are even more virulent in their tragic effects than a king cobra. Poison is fatal to one who swallows it, but the sense-objects kill him who merely looks at them. with his eyes. [Verse 77]

Verse 78

विषयाशमहापाशाद्यो विमुक्तः सुदुस्त्यजात् ।
स एव कल्पते मुक्त्यै नान्यः षट्शास्त्रवेद्यपि ॥ 78 ॥

viṣayāśāmahāpāśādyo vimuktaḥ sudustyajāt |
sa eva kalpate muktyai nānyaḥ ṣaṭśāstravedyapi || 78||

One who is liberated from the terrible bonds of desires for sense-objects, so very difficult to renounce, is alone fit for liberation and none else, even if well-versed in all the six schools of philosophy. [Verse 78]

Verse 79

आपातवैराग्यवतो मुमुक्षून्
भवाब्धिपारं प्रतियातुमुद्यतान् ।
आशाग्रहो मज्जयतेऽन्तराले
निगृह्य कण्ठे विनिवर्त्य वेगात् ॥ 79 ॥

āpātavairāgyavato mumukṣūn
bhavābdhipāraṁ pratiyātumudyatān |
āśāgraho majjayate'ntarāle
nigrhya kaṇṭhe vinivartya vegāt || 79||

Those who have only an apparent dispassion and are trying to cross the ocean of worldly existence are caught by their throats by the shark of desire which violently dragging them along, drowns them in the middle of the ocean. [Verse 79]

Verse 80

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।
स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः ॥ 80 ॥

viṣayākhyagraho yena suviraktyasinā hataḥ |
sa gacchati bhavāmbhodheḥ pāraṁ pratyūhavarjitaḥ || 80||

He who slays the shark called —sense-objects|| with the sword of mature dispassion crosses the ocean of Samsara unobstructed. [Verse 80]

Verse 81

विषमविषयमार्गैर्गच्छतोऽनच्छबुद्धेः
प्रतिपदमभियातो मृत्युरप्येष विद्धि ।
हितसुजनगुरुक्त्या गच्छतः स्वस्य युक्त्या
प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ 81 ॥

viṣamaviṣayamārgairgacchato'nacchabuddheḥ
pratipadamabhiyāto mṛtyurapyeṣa viddhi |
hitasujanaguruktyā gacchataḥ svasya yuktyā
prabhavati phalasiddhiḥ satyamityeva viddhi || 81||

Know that mortality soon overtakes a foolish man who walks the dangerous path of sense-pleasures. Whereas one who walks the right path according to the instructions of well-meaning and noble Gurus, along with his own reasoning faculty—he achieves the end; know for certain this to be true. [Verse 81]

Verse 82

मोक्षस्य कांक्षा यदि वै तवास्ति
त्यजातिदूराद्विषयान्विषं यथा ।

पीयूषवत्तोषदयाक्षमार्जव-

प्रशान्तिदान्तीर्भज नित्यमादरात् ॥ 82 ॥

*mokṣasya kāṅkṣā yadi vai tavāsti
tyajātidūrādvīṣayānvīṣaṁ yathā |*

pīyūṣavattoṣadayākṣamārjava-

praśāntidāntīrbhaja nityamādarāt || 82 ||

If indeed you have a craving for liberation, avoid sense-objects from a distance as if they were poison; and with respectful reverence, daily cultivate the nectarine virtues of contentment, compassion, forgiveness, straightforwardness, calmness, and self-control.[Verse 82]

Verse 83

अनुक्षणं यत्परिहृत्य कृत्यं
अनाद्यविद्याकृतबन्धमोक्षणम् ।

देहः परार्थोऽयममुष्य पोषणे

यः सज्जते स स्वमनेन हन्ति ॥ 83 ॥

anukṣaṇaṁ yatparihṛtya kṛtyaṁ

anādyavidyākṛtabandhamokṣaṇam |

dehaḥ parārtho'yamamuṣya poṣaṇe

yaḥ sajjate sa svamanena hanti || 83 ||

This body is essentially an instrument for realizing the Paramatman. He who does not constantly use it for liberating himself from the bondage born of beginningless ignorance but constantly seeks to gratify it, destroys himself.[Verse 83]

Verse 84

शरीरपोषणार्थी सन् य आत्मानं दिदृक्षति ।

ग्राहं दारुधिया धृत्वा नदि तर्तुं स गच्छति ॥ 84 ॥

śarīrapoṣaṇārthī san ya ātmānam didṛkṣati |

grāham dārudhiyā dhṛtvā nadi tartum sa gacchati || 84 ||

Whoever seeks to realize the Self by devoting himself to the gratification of the body, is like one who proceeds to cross a river, holding on to a shark, mistaking it for a log of wood.

[Verse 84]

Verse 85

मोह एव महामृत्युर्मुमुक्षोर्वपुरादिषु ।

मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥ 85 ॥

moha eva mahāmṛtyurmumukṣorvapurādiṣu |

moho vinirjito yena sa muktipadamarhati || 85 ||

For a student seeking liberation, infatuation with the body etc. is a ‘tragic death’. He alone deserves liberation who has totally conquered this attachment.[Verse 85]

Verse 86

मोहं जहि महामृत्युं देहदारसुतादिषु ।

यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥ 86 ॥

mohaṁ jahi mahāmṛtyuṁ dehadārasutādiṣu |

yaṁ jitvā munayo yānti tadviṣṇoḥ paramaṁ padam || 86 ||

Conquer this great attachment to your body, wife, children etc. By conquering these, sages reach the supreme State of Lord Vishnu.[Verse 86]

Verse 87

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंकुलम् ।

पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः ॥ 87 ॥

tvamāṁsarudhirasnāyumedomajjāsthisaṅkulam |

pūrṇaṁ mūtrapurīṣābhyāṁ sthūlaṁ nindyamidaṁ vapuḥ || 87 ||

This gross body is most offensive as it is composed of skin, flesh, blood vessels, fat, marrow and bones and also it is ever filled with urine and faecal matter. [Verse 87]

Verse 88

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।

समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।

अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ 88 ॥

pañcīkṛtebhyo bhūtebhyaḥ sthūlebhyaḥ pūrvakarmanā |

samutpannamidaṁ sthūlaṁ bhogāyatanamātmanah |

avasthā jāgarastasya sthūlārthānubhavo yataḥ || 88 ||

Made up of the gross elements formed by the combination of the subtle elements and ordained by past actions, this gross body is the instrument of experience for the Self. The state in which it perceives gross objects is its waking state. [Verse 88]

Verse 89

बाह्येन्द्रियैः स्थूलपदार्थसेवां
स्रक्चन्दनस्त्र्यादिविचित्ररूपाम् ।
करोति जीवः स्वयमेतदात्मना
तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥ 89 ॥

*bāhyendriyaiḥ sthūlapadārthasevām
srakcandanastryādivicitrarūpām |
karoti jīvaḥ svayametadātmanā
tasmātpraśastirvapuṣo'sya jāgare || 89||*

The individualized ego identifying itself with this body, enjoys gross objects such as garlands, sandal-paste, women etc. of an endless variety by means of the sense-organs. Therefore this body has the greatest play in the waking state. [Verse 89]

Verse 90

सर्वाऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।
विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः ॥ 90 ॥

*sarvā'pi bāhyasaṁsāraḥ puruṣasya yadāśrayaḥ |
viddhi dehamidaṁ sthūlaṁ gṛhavadgṛhamedhinah || 90||*

Know this gross body, on which depend all dealings with the world outside, is just like the house of the householder. [Verse 90]

Verse 91

स्थूलस्य सम्भवजरामरणानि धर्माः
स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।
वर्णाश्रमादिनियमा बहुधाऽमयाः स्युः
पूजावमानबहुमानमुखा विशेषाः ॥ 91 ॥

*sthūlasya sambhavajarāmarañāni dharmāḥ
sthaulyādayo bahurvidhāḥ śīśutādyavasthāḥ |
varṇāśramādinīyamā bahudhā'mayāḥ syuḥ
pūjāvamānabahumānamukhā viśeṣāḥ || 91 ||*

Birth, decay and death are the essential properties of the gross body; fatness etc., childhood etc., are its different conditions; it has rules of caste and orders of life; and it is subject to a variety of diseases and it is this body that meets with different kinds of treatment such as worship, dishonour, honour, etc. [Verse 91]

Verse 92

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि
घ्राणं च जिह्वा विषयावबोधनात् ।
वाक्पाणिपादा गुदमप्युपस्थः
कर्मेन्द्रियाणि प्रवणेन कर्मसु ॥ 92 ॥

*buddhīndriyāṇi śravaṇaṁ tvagakṣi
ghrāṇaṁ ca jivhā viṣayāvabodhanāt |
vākpāṇipādā gudamapyupasthaḥ
karmendriyāṇi pravaṇena karmasu || 92 ||*

The ears, skin, eyes, nose, and tongue are organs of knowledge, for they help us gain the knowledge of the external objects. (The organ of speech, hands, legs, anus and genitals are the organs of action due to their tendency to work. [Verse 92]

Verse 93

निगद्यतेऽन्तःकरणं मनोधीः
अहंकृतिश्चित्तमिति स्ववृत्तिभिः ।
मनस्तु संकल्पविकल्पनादिभिः
बुद्धिः पदार्थाध्यवसायधर्मतः ॥ 93 ॥

*nigadyate'ntaḥkaraṇaṁ manodhīḥ
ahaṅkṛtiścittamiti svavṛttibhiḥ |
manastu saṅkalpavikalpanādibhiḥ
buddhiḥ padārthādhyaṣāyadharmataḥ || 93 ||*

The —inner organs|| are called, according to their respective functions as mind, intellect, ego and chitta. Mind is so called by reason of its considering the pros and cons of a thing; intellect by reason of its function of determining the truth of objects. [Verse 93]

Verse 94

अत्राभिमानादहमित्यहंकृतिः ।
स्वार्थानुसन्धानगुणेन चित्तम् ॥ 94 ॥

*atrābhimānādahamityahaṅkṛtiḥ |
svārthānusandhānaguṇena cittam || 94 ||*

The ego is so called by reason of its identification with the body as one's own self and Chitta from its function of constantly illumining the things of its interest. [Verse 94]

Verse 95

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः ।
स्वयमेव वृत्तिभेदाद्विकृतिभेदात्सुवर्णसलिलादिवत् ॥ 95 ॥

*prāṇāpānavyānodānasamānā bhavatyasau prāṇaḥ |
svayameva vṛttibhedādvikṛtibhedātsuvarṇasalilādivat || 95 ||*

One and the same Prana becomes Prana, Apana, Vyana, Udana, and Samana according to its functions and modifications, like gold, water etc. [Verse 95]

Verse 96

वागादि पञ्च श्रवणादि पञ्च
प्राणादि पञ्चाभ्रमुखानि पञ्च ।
बुद्ध्याद्यविद्यापि च कामकर्मणी
पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ 96 ॥

*vāgādi pañca śravaṇādi pañca
prāṇādi pañcābhramukhāni pañca |
buddhyādyavidyāpi ca kāmakarmanī
puryaṣṭakaṁ sūkṣmaśarīramāhuḥ || 96||*

The five organs of action beginning with speech, the five organs-of-perception beginning with the ear, the group of five Pranas, the five elements starting with space, along with the discriminative intellect etc. and also ignorance, desire, and action—these eight ‘cities’ together constitute the subtle body. [Verse 96]

Verse 97

इदं शरीरं शृणु सूक्ष्मसंज्ञितं
लिङ्गं त्वपञ्चीकृतभूतसम्भवम् ।
सवासनं कर्मफलानुभावकं
स्वाज्ञानतोऽनादिरुपाधिरात्मनः ॥ 97 ॥

*idaṁ śarīraṁ śṛṇu sūkṣmasaṅjñitaṁ
liṅgaṁ tvapañcīkṛtabhūtasambhavam |
savāsanam karmaphalānubhāvakaṁ
svājñānato'nādirupādhirātmanaḥ || 97||*

This subtle body, listen carefully, also called the Linga Sarira, produced from the subtle elements is possessed of the latent impressions (vasanas), and it causes an individual to experience the fruits of one’s past actions. It is the beginningless limitation superimposed on the Self and brought about by its own ‘ignorance’ [Verse 97]

Verse 98

स्वप्नो भवत्यस्य विभक्त्यवस्था
स्वमात्रशेषेण विभाति यत्र ।
स्वप्ने तु बुद्धिः स्वयमेव जाग्रत्
कालीननानाविधवासनाभिः ॥ 98 ॥

*svapno bhavatyasya vibhaktiyavasthā
svamātraśeṣeṇa vibhāti yatra |
svapne tu buddhiḥ svayameva jāgrat
kālinanānāvidhavāsanābhiḥ || 98||*

Dream is the state when this (subtle body) is distinctly in expression, where it expresses all by itself. In dream, the intellect by itself revels as the agent of experiences etc., due to the various impressions gathered by it during its waking state. [Verse 98]

Verse 99

कर्त्रादिभावं प्रतिपद्य राजते
यत्र स्वयं भाति ह्ययं परात्मा ।
धीमात्रकोपाधिरशेषसाक्षी
न लिप्यते तत्कृतकर्मलेशैः ।
यस्मादसङ्गस्तत एव कर्माभिः
न लिप्यते किञ्चिदुपाधिना कृतैः ॥ 99 ॥

*kartrādibhāvaṁ pratipadya rājate
yatra svayaṁ bhāti hyayaṁ parātmā |
dhīmātrakopādhiraśeṣasākṣī
na lipyate tatkr̥takarmaleśaiḥ |
yasmādaṣaṅgastata eva karmabhiḥ
na lipyate kiñcidupādhinā kṛtaiḥ || 99||*

In this condition, the supreme Self shines in its own glory, with the intellect as its only limitation, witness of everything uncontaminated in the least by the activities of the intellect. Since it is entirely unattached, it is not tainted by any action that its apparent conditionings may perform. [Verse 99]

Verse 100

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।
वास्यादिकमिव तक्षणस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ 100 ॥

sarvavyāptikaraṇaṁ liṅgamidaṁ syāccidātmanaḥ puṁsaḥ |
vāsyādikamiva takṣaṇastenaivātmā bhavatyasaṅgo'yaṁ || 100 ||

As the tools of a carpenter are his instruments, so this subtle body is an instrument for all activities of the Self (Atman), which is of the nature of Knowledge Absolute. This Self, therefore, is perfectly unattached. [Verse 100]

Verse 101

अन्धत्वमन्दत्वपटुत्वधर्माः
सौगुण्यवैगुण्यवशाद्धि चक्षुषः ।
बाधिर्यमूकत्वमुखास्तथैव
श्रोत्रादिधर्मा न तु वेत्तुरात्मनः ॥ 101 ॥

andhatvamandatvapātutvadharmāḥ
saugūṇyavaigūṇyavaśāddhi cakṣuṣaḥ |
bādhiryaṁūkativamukhāstathaiva
śrotrādidharmā na tu vetturātmanaḥ || 101 ||

Blindness, weakness, or sharpness of the eye are conditions merely due to its defect or fitness. So too, deafness, dumbness etc., belong to the ear etc. These attributes can never belong to the Self (Atman), the knower. [Verse 101]

Verse 102

उच्छ्वासनिःश्वासविजृम्भणक्षुत्
प्रस्यन्दनाद्युत्क्रमणादिकाः क्रियाः ।
प्राणादिकर्माणि वदन्ति तज्ञाः
प्राणस्य धर्माविशनापिपासे ॥ 102 ॥

*ucchvāsaniḥśvāsavijṛmbhaṇakṣut
prasyandanādyutkramaṇādikāḥ kriyāḥ |
prāṇādikarmāṇi vadanti tajñāḥ
prāṇasya dharmāvaśanāpipāse || 102||*

Experts call inhalation, exhalation, yawning, sneezing, secretion, death etc. as functions of the vital breath, while hunger and thirst are the qualities of the main vital breath. [Verse 102]

Verse 103

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।
अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ 103 ॥

*antaḥkaraṇameteṣu cakṣurādiṣu varṣmaṇi |
ahamityabhimānena tiṣṭhatyābhāsatetejasā || 103||*

The inner organ has its seat of expression in the sense-organs such as the eye etc. Identifying with them as - I, it exists, by the reflection of the Self (Atman) in it. [Verse 103]

Verse 104

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।
सत्त्वादिगुणयोगेन चावस्थात्रयमश्नुते ॥ 104 ॥

*ahaṅkāraḥ sa vijñeyaḥ kartā bhoktābhimānyayam |
sattvādiguṇayogena cāvasthātrayamaśnute || 104||*

Know that it is the ego which, identifying with the body, becomes the doer or the Experiencer, and in conjunction with the Gunas* such as Sattva etc, this ego assumes the three different states (of waking, dreaming, and deep sleep). [Verse 104]

Verse 105

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।

सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥ 105 ॥

viṣayāṇāmānukūlye sukḥī duḥkḥī viparyaye |

sukhaṁ duḥkhaṁ ca taddharmaḥ sadānandasya nātmanah || 105||

When the sense-objects are favorable, the situation is happy. When they are unfavorable, it is miserable. Happiness and misery are, therefore, the characteristics of the ego and do not belong to the Self (Atman), which is ever-blissful. [Verse 105]

Verse 106

आत्मार्थत्वेन हि प्रेयान्विषयो न स्वतः प्रियः ।

स्वत एव हि सर्वेषामात्मा प्रियतमो यतः

तत आत्मा सदानन्दो नास्य दुःखं कदाचन ॥ 106 ॥

ātmārthatvena hi preyānviṣayo na svataḥ priyaḥ |

svata eva hi sarveṣāmātmā priyatamo yataḥ

tata ātmā sadānando nāsy duḥkhaṁ kadācana || 106||

Sense-objects are pleasurable only because of the Self which manifests through them, and not independently, for the Self is, by its very nature, the most beloved of all. The Self, therefore, is ever-blissful and can never suffer any grief or misery. [Verse 106]

Verse 107

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ 107 ॥

yatsuṣuptau nirviṣaya ātmānando'nubhūyate |

śrutiḥ pratyakṣamaitihyamānumānaṁ ca jāgrati || 107||

Scriptures , direct experience, tradition and inference clearly attest that in deep-sleep, we experience the Bliss of the Self (Atman) independent of sense-objects. [Verse 107]

Verse 108

अव्यक्तनाम्नी परमेशशक्तिः
अनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥ 108 ॥

*avyaktanāmnī paramēśaśaktiḥ
anādyavidyā triguṇātmikā parā |
kāryānumeyā sudhiyaiiva māyā
yayā jagatsarvamidam prasūyate || 108||*

Nescience (Avidya) or Maya*, also called the —Unmanifest,|| is the power of the Lord. It is without beginning; it comprises the three gunas and is superior to their effects (as their cause). It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Maya which projects the entire universe.[Verse 108]

Verse 109

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

Verse 110

शुद्धाद्वयब्रह्मविवोधनाश्या
सर्पभ्रमो रज्जुविवेकतो यथा ।

रजस्तमःसत्त्वमिति प्रसिद्धा

गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ 110 ॥

śuddhādvayabrahmavibodhanāśyā

sarpabhramo rajjuvivekato yathā |

rajastamaḥsattvamiti prasiddhā

guṇāstadīyāḥ prathitaiḥ svakāryaiḥ || 110 ||

By realization of the pure, non-dual Brahman, Maya can be destroyed, just as the illusion of the snake is removed by the discriminative knowledge of the rope. Its qualities (gunas) are rajas, tamas, and sattva, distinguished by their respective functions. [Verse 110]

Verse 111

विक्षेपशक्ती रजसः क्रियात्मिका

यतः प्रवृत्तिः प्रसृता पुराणी ।

रागादयोऽस्याः प्रभवन्ति नित्यं

दुःखादयो ये मनसो विकाराः ॥ 111 ॥

vikṣepaśaktī rajasah kriyātmikā

yataḥ pravṛttiḥ prasṛtā purāṇī |

rāgādayo'syāḥ prabhavanti nityam

duḥkhādayo ye manaso vikāraḥ || 111 ||

Rajas has projecting power (Vikshepasakti). Activity is its very nature. From it the initial flow of activity has originated. From it, mental modifications such as attachment and grief are also continuously produced. [Verse 111]

Verse 112

कामः क्रोधो लोभदम्भाद्यसूया
अहंकारेर्ष्यामत्सराद्यास्तु घोराः ।
धर्मा एते राजसाः पुम्प्रवृत्तिः
यस्मादेषा तद्रजो बन्धहेतुः ॥ 112 ॥

*kāmaḥ krodho lobhadambhādyasūyā
ahaṅkāreṣyāmatsarādyāstu ghorāḥ |
dharmā ete rājasāḥ pumpravṛttiḥ
yasmādeṣā tadrajo bandhahetuḥ || 112 ||*

Desire, anger, greed, hypocrisy, arrogance, jealousy, egoism, envy, etc.—these are the dreadful attributes of rajas, from which the worldly tendencies of man are produced. Rajas is therefore the cause of bondage in life. [Verse 112]

Verse 113

एषाऽऽवृत्तिर्नाम तमोगुणस्य
शक्तिर्मया वस्त्ववभासतेऽन्यथा ।
सैषा निदानं पुरुषस्य संसृतेः
विक्षेपशक्तेः प्रवणस्य हेतुः ॥ 113 ॥

*eṣā''vṛtirnāma tamoguṇasya
śaktirmayā vastvavabhāsatē'nyathā |
saiṣā nidānaṁ puruṣasya saṁsṛteḥ
vikṣepaśakteḥ pravaṇasya hetuḥ || 113 ||*

The veiling power (Avritti), is the power of Tamas, which makes things appear to be other than what they actually are. It causes man's repeated transmigration and initiates the action of the projecting power(Vikshepa). [Verse 113]

Verse 114

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्-
व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।
भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्
हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः ॥ 114 ॥

*prajñāvānapi paṇḍito'pi caturō'pyatyantasūkṣmātmadr̥g-
vyālīḍhastamasā na vetti bahudhā sambodhito'pi sphuṭam |
bhrāntyāropitameva sādhu kalayatyālbamate tadguṇān
hantāsau prabalā durantatamasah śaktirmahatyāvṛtiḥ || 114||*

Even the wise and the learned, and those who are expert in the understanding of the supremely subtle meaning of the scriptures, are overpowered by tamas and cannot comprehend Truth, even though It is clearly explained in various ways. They consider as real what is simply superimposed by delusion and attach themselves to its effects. Alas! How powerful is the great veiling power of dreadful tamas! [Verse 114]

Verse 115

अभावना वा विपरीतभावना
असंभावना विप्रतिपत्तिरस्याः ।
संसर्गयुक्तं न विमुञ्चति ध्रुवं
विक्षेपशक्तिः क्षपयत्यजस्रम् ॥ 115 ॥

*abhāvanā vā viparītabhāvanā
asambhāvanā vipratipattirasyāḥ |
saṁsargayuktaṁ na vimuñcati dhruvaṁ
vikṣepaśaktiḥ kṣapayatyajasram || 115||*

Absence of correct judgment, contrary judgment, lack of definite belief and doubt—certainly these never leave one who has any connection with this veiling power; also, the projecting power gives endless trouble. [Verse 115]

Verse 116

अज्ञानमालस्यजडत्वनिद्रा-
प्रमादमूढत्वमुखास्तमोगुणाः ।
एतैः प्रयुक्तो नहि वेत्ति किञ्चिन्
निद्रालुवत्स्तम्भवदेव तिष्ठति ॥ 116 ॥

*ajñānamālasyajadatvanidrā-
pramādamūḍhatvamukhāstamogunāḥ |
etaiḥ prayukto nahi vetti kiñcin
nidrāluvatstambhavadeva tiṣṭhati || 116||*

Ignorance, laziness, dullness, sleep, inadvertence, stupidity etc., are the attributes of tamas. One tied up with these cannot comprehend anything, but remains like one asleep, or like a stump of wood or a block of stone. [Verse 116]

Verse 117

सत्त्वं विशुद्धं जलवत्तथापि
ताभ्यां मिलित्वा सरणाय कल्पते ।
यत्रात्मबिम्बः प्रतिबिम्बितः सन्
प्रकाशयत्यर्क इवाखिलं जडम् ॥ 117 ॥

*sattvaṁ viśuddhaṁ jalavattathāpi
tābhyāṁ मिलित्वा saraṇāya kalpate |
yatrātmabimbaḥ pratibimbitaḥ san
prakāśayatyarka ivākhilam jadam || 117||*

Pure sattva is like clear water, yet in combination with rajas and tamas, it provides for transmigration. But when the light of the Self gets reflected in sattva alone, then, like the sun, it reveals the entire world of objects. [Verse 117]

Verse 118

मिश्रस्य सत्त्वस्य भवन्ति धर्माः
त्वमानिताद्या नियमा यमाद्याः ।
श्रद्धा च भक्तिश्च मुमुक्षता च
दैवी च सम्पत्तिरसन्निवृत्तिः ॥ 118 ॥

*miśrasya sattvasya bhavanti dharmāḥ
tvamānitādyā niyamā yamādyāḥ |
śraddhā ca bhaktiśca mumukṣatā ca
daivī ca sampattirasannivṛttiḥ || 118||*

The characteristics of mixed Sattva are, utter absence of pride etc., Yama, Niyama etc., and also faith, devotion, yearning for liberation, the divine tendencies, and a natural turning away from everything unreal. [Verse 118]

Verse 119

विशुद्धसत्त्वस्य गुणाः प्रसादः
स्वात्मानुभूतिः परमा प्रशान्तिः ।
तृप्तिः प्रहर्षः परमात्मनिष्ठा
यया सदानन्दरसं समृच्छति ॥ 119 ॥

*viśuddhasattvasya guṇāḥ prasādaḥ
svātmānubhūtiḥ paramā praśāntiḥ |
tr̥ptiḥ praharṣaḥ paramātmāniṣṭhā
yayā sadānandarasaṁ samṛcchati || 119||*

The characteristics of pure Sattva are cheerfulness, self-realization, supreme peace, contentment, bliss, and a steady abidance in the supreme Self, by which the aspirant comes to enjoy everlasting bliss.[Verse 119]

Verse 120

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं
तत्कारणं नाम शरीरमात्मनः ।
सुषुप्तिरेतस्य विभक्त्यवस्था
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ 120 ॥

*avyaktametattriguṇairniruktam
tatkāraṇam nāma śarīramātmanah |
susuptiretasya vibhaktavyavasthā
pralīnasarvendriyabuddhivṛttiḥ || 120 ||*

This - Unmanifest, described as a combination of all three Gunas, is the casual-body of the individual. Its special state is deep-sleep, in which all functions of the mind-intellect and the sense-organs are totally suspended. [Verse 120]

Verse 121

सर्वप्रकारप्रमितिप्रशान्तिः
बीजात्मनावस्थितिरेव बुद्धेः ।
सुषुप्तिरेतस्य किल प्रतीतिः
किञ्चिन्न वेद्मीति जगत्प्रसिद्धेः ॥ 121 ॥

*sarvaprakārapramitipraśāntiḥ
bījātmanāvasthitireva buddheḥ |
susuptiretasya kila pratītiḥ
kiñcinna vedmīti jagatprasiddheḥ || 121 ||*

The mind remains in a subtle seed-like form in deep sleep, which is the state of complete cessation of all kinds of perceptions. Indeed, the universal verdict in this state is, —I did not know anything then. || [Verse 121]

Verse 122

देहेन्द्रियप्राणमनोऽहमादयः
सर्वे विकारा विषयाः सुखादयः ।
व्योमादिभूतान्यखिलं न विश्वं
अव्यक्तपर्यन्तमिदं ह्यनात्मा ॥ 122 ॥

*dehendriyapraṇamano'hamādayaḥ
sarve vikārā viṣayāḥ sukhādayaḥ |
vyomādibhūtānyakhilam na viśvam
avyaktaparyantamidaṁ hyanātmā || 122||*

The body, sense-organs, Pranas, mind and ego etc. and all their modifications; the sense-objects and their pleasures etc; the gross elements such as ether, in fact the whole universe upto the Unmanifest---all these are the non-Self. [Verse 122]

Verse 123

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।
असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥ 123 ॥

*māyā māyākāryam sarvam mahadādidēhaparyantam |
asadidamanātmataṭṭvam viddhi tvam marumarīcikākālpam || 123||*

Everything is due to the effect of Maya—from Mahat down to the gross body. Know that these and Maya itself are the not-Self— therefore, they are unreal, like the mirage in a desert. [Verse 123]

Verse 124

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।
यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥ 124 ॥

atha te sampravakṣyāmi svarūpaṁ paramātmanaḥ |
yadvijñāya naro bandhānmuktaḥ kaivalyamāśnute || 124||

Now I will tell you of the Real Nature of the supreme Self, realizing which, one becomes free from all bondage and attains liberation. [Verse 124]

Verse 125

अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।
अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ 125 ॥

asti kaścitsvayaṁ nityamahampratyayalambanaḥ |
avasthātrayaśākṣī sanpañcakośavilakṣaṇaḥ || 125||

Something there is, the Absolute Entity, the eternal substratum for the experience of ego-sense. It is the Witness of the three states and is distinct from all the five sheaths. [Verse 125]

Verse 126

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ 126 ॥

yo vijānāti sakalaṁ jāgratśvapnasuṣuptiṣu |
buddhitadvṛttisadbhāvamabhāvamahamityayam || 126||

That which knows everything that happens in the waking, dream, and deep-sleep states, That which is aware of the presence or absence of the mind and its functions, That which is the essence behind the ego, That is - This - the Self. [Verse 126]

Verse 127

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।
यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ 127 ॥

yaḥ paśyati svayaṁ sarvaṁ yaṁ na paśyati kaścana |
yaścetayati buddhyādi na tadyaṁ cetayatyayam || 127||

That which sees all but which no one can see; That which illumines the intellect etc., but which they cannot illumine, That is the —Self||. [Verse 127]

Verse 128

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।
अभारूपमिदं सर्वं यं भान्त्यमनुभात्ययम् ॥ 128 ॥

yena viśvamiḍaṁ vyāptaṁ yaṁ na vyāpnoti kiñcana |
abhārūpamiḍaṁ sarvaṁ yaṁ bhāntyam anubhātyayam || 128||

That by which this universe is pervaded, but which is not pervaded by anything, which when It shines, the entire universe shines as It's reflection, That is the Self. [Verse 128]

Verse 129

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।
विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥ 129 ॥

yasya sannidhimātreṇa dehendriyamanodhiyaḥ |
viṣayeṣu svakīyeṣu vartante preritā iva || 129||

That by whose very presence the body and the sense-organs, the mind and the intellect perform their respective functions, like servants! [Verse 129]

Verse 130

अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।

वेद्यन्ते घटवद् येन नित्यबोधस्वरूपिणा ॥ 130 ॥

ahaṅkāṛādidehāntā viṣayāśca sukhādayaḥ |

vedyante ghaṭavad yena nityabodhasvarūpiṇā || 130||

That, because of which everything—the ego, the body, the sense-objects, and their pleasures etc., are known, as clearly as a jar, is of the nature of eternal knowledge. [Verse 130]

Verse 131

एषोऽन्तरात्मा पुरुषः पुराणो

निरन्तराखण्डसुखानुभूतिः ।

सदैकरूपः प्रतिबोधमात्रो

येनेषिता वागसवश्चरन्ति ॥ 131 ॥

eṣo'ntarātmā puruṣaḥ purāṇo

nirantarākhaṇḍasukhānubhūtiḥ |

sadaikarūpaḥ pratibodhamātro

yeneṣitā vāgasavaścaranti || 131||

This is the innermost Self, the Primordial Being, whose essential nature is the constant experience of indivisible Bliss, which is ever the same. Yet, it constantly gets reflected through different mental modifications and, commanded by which, the sense-organs and the Pranas (vital airs) perform their functions. [Verse 131]

Verse 132

अत्रैव सत्त्वात्मनि धीगुहायां
अव्याकृताकाश उशत्प्रकाशः ।
आकाश उच्चै रविवत्प्रकाशते
स्वतेजसा विश्वमिदं प्रकाशयन् ॥ 132 ॥

*atraiva sattvātmani dhīgubhāyām
avyākṛtākāśa uśatprakāśaḥ |
ākāśa uccai ravivatprakāśate
svatejasā viśvamidam prakāśayan || 132 ||*

In this very body itself, in the secret cave of the intellect which is of the nature of sattva, in the space (akasha) spoken of as the unmanifest, the the Self (Atman), of captivating splendor, shines like the sun, high in the sky, illumining this universe by its very effulgence. [Verse 132]

Verse 133

ज्ञाता मनोऽहंकृतिविक्रियाणां
देहेन्द्रियप्राणकृतक्रियाणाम् ।
अयोऽग्निवत्ताननुवर्तमानो
न चेष्टते नो विकरोति किञ्चन ॥ 133 ॥

*jñātā mano'haṅkṛtivyākriyāṇām
dehendriyaprāṇakṛtakriyāṇām |
ayo'gnivattānanuvartamāno
na ceṣṭate no vikaroti kiñcana || 133 ||*

The knower of the modifications of the mind and the ego, and the activities of the body, the sense-organs and the vital airs (pranas), which apparently take their forms like fire in a ball of iron, is the Self, which neither acts nor changes in the least. [Verse 133]

Verse 134

न जायते नो म्रियते न वर्धते
न क्षीयते नो विकरोति नित्यः ।
विलीयमानेऽपि वपुष्यमुष्मि-
न्न लीयते कुम्भ इवाम्बरं स्वयम् ॥ 134 ॥

*na jāyate no mriyate na vardhate
na kṣīyate no vikaroti nityaḥ |
vilīyamāne'pi vapuṣyamuṣmi-
nna līyate kumbha ivāmbaram svayam || 134||*

Neither it is born nor does It die; neither does It grow nor does It decay; being eternal, It does not undergo any change. Even when this body is destroyed, It does not cease to exist, like the space in a jar does not become extinct when the jar is broken., [Verse 134]

Verse 135

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ 135 ॥

*prakṛtīvikṛtibhinnaḥ śuddhabodhasvabhāvaḥ
sadasadidamaśeṣam bhāsayannirviśeṣaḥ |
vilasati paramātmā jāgradādiṣvavasthā-
svahamahamiti sākṣātsākṣirūpeṇa buddheḥ || 135||*

Different from primordial nature (prakriti) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. [Verse 135]

Verse 136

नियमितमनसामुं त्वं स्वमात्मानमात्मन्
ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।
जनिमरणतरंगापारसंसारसिन्धुं
प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥ 136 ॥

*niyamitamanasāmum tvam svamātmānamātman
yayamahamiti sākṣādviddhi buddhiprasādāt |
janimaranaṭaraṅgāpārasaṁsārasindhum
pratara bhava kṛtārtho brahmarūpeṇa samsthaḥ || 136||*

With a regulated mind and a purified intellect, directly realize your self as the essential Self. Identify yourself with the Self, and cross the shoreless ocean of worldly existence with its waves of births and deaths. Be fulfilled thusly by becoming firmly established in Brahman (which is your very own essence). [Verse 136]

Verse 137

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः
प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।
येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या
पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥ 137 ॥

*atrānātmanyahamiti matirbandha eṣo'sya puṁsaḥ
prāpto'jñānājjananamaranakleśasampātahetuḥ |
yenaivāyaṁ vapuridamasatsatyamityātmabuddhyā
puṣyatyukṣatyavati viṣayaistantubhiḥ kośakṛdvaṭ || 137||*

Due to ignorance, a person identifies the Self with not-Self. This is the bondage and brings in its wake the miseries of birth and death. Through this, one considers the unreal body as real, identifies with it and nourishes, bathes and preserves it with the help of sense-objects. Thereby, one becomes bound like the silk-worm in its cocoon woven by its own threads. [Verse 137]

Verse 138

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा

विवेकाभावोद्वै स्फुरति भुजगे रज्जुधिषणा ।

ततोऽनर्थव्रातो निपतति समादातुरधिकः

ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ 138 ॥

atasminstadbuddhiḥ prabhavati vimūḍhasya tamasā

vivekābhāvadvai sphurati bhujage rajjudhiṣaṇā |

tato'narthaavrāto nīpatati samādāturadhikah

tato yo'sadgrāhaḥ sa hi bhavati bandhaḥ śṛṇu sakhe || 138 ||

Being deluded by ignorance, one mistakes a thing for what it is not. In the absence of discrimination, the snake is mistaken for a rope, and great danger befalls one who seizes it through this false notion. So listen, my friend, it is mistaking the not-Self for the Self (the unreal for the Real) that creates bondage.[Verse 138]

Verse 139

अखण्डनित्याद्वयबोधशक्त्या

स्फुरन्तमात्मानमनन्तवैभवम् ।

समावृणोत्यावृतिशक्तिरेषा

तमोमयी राहुरिवार्कबिम्बम् ॥ 139 ॥

akhaṇḍanityādvayabodhaśaktyā

sphurantamātmānamanantavaibhavam |

samāvṛṇotyāvṛtiśaktireṣā

tamomayī rāhurivārkabimbam || 139 ||

The veiling power, whose nature is ignorance, covers the Self whose glories are infinite, which is Indivisible, Eternal, and One-without-a-second, just as Rahu* covers the sun during a solar eclipse. [Verse 139]

Verse 140

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्
अनात्मानं मोहादहमिति शरीरं कलयति ।
ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः
परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ 140 ॥

*tirobhūte svātmanyamalataratejovati pumān
anātmānaṁ mohādahamiti śarīraṁ kalayati |
tataḥ kāmakrodhaprabhṛtibhīramuṁ bandhanaguṇaiḥ
paraṁ vikṣepākhyā rajasa uruśaktirvyathayati || 140||*

When a person's own Self of purest splendor is hidden from direct experience, that person, due to ignorance, comes to falsely identify with the body which is the non-Self. Then the merciless persecution of rajas (projecting power), binds the person down with fetters of lust, anger etc. [Verse 140]

Verse 141

महामोहग्राहग्रसनगलितात्मावगमनो
धियो नानावस्थां स्वयमभिनयंस्तद्गुणतया ।
अपारे संसारे विषयविषपूरे जलनिधौ
निमज्ज्योन्मज्ज्यायं भ्रमति कुमतिः कुत्सितगतिः ॥ 141 ॥

*mahāmohagrāhagrasanagalitātmāvagamano
dhiyo nānāvasthāṁ svayamabhinayaṁstadguṇatayā |
apāre saṁsāre viṣayaviṣapūre jalanidhau
nimajjyonmajjyāyaṁ bhramati kumatīḥ kutsitagatiḥ || 141||*

A person of deluded mind, whose knowledge of Self has been swallowed by the shark of complete ignorance, behaves as though the different states of the intellect were the attributes of the Self, and drifts up and down, now rising and now sinking, on the ocean of change, which is full of the poison of sense-pleasures. What a miserable fate, indeed! [Verse 141]

Verse 142

भानुप्रभासंजनिताभ्रपङ्क्तिः

भानुं तिरोधाय विजृम्भते यथा ।

आत्मोदिताहंकृतिरात्मतत्त्वं

तथा तिरोधाय विजृम्भते स्वयम् ॥ 142 ॥

bhānuprabhāsañjanitābhrapaṅktiḥ

bhānum tirodhāya vijṛmbhate yathā |

ātmoditāhaṅkṛtirātmataṭṭvaṁ

tathā tirodhāya vijṛmbhate svayam || 142 ||

As the formations of clouds generated by the sun's rays come to veil the very same sun and appear clearly manifest in the sky, so too, the ego arisen from the Self covers the reality of the Self and expresses itself in full manifestation. [Verse 142]

Verse 143

कवलितदिननाथे दुर्दिने सान्द्रमेघैः

व्यथयति हिमशंज्ञावायुरुग्रो यथैतान् ।

अविरततमसात्मन्यावृते मूढबुद्धिं

क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥ 143 ॥

kavalitadinanāthe durdine sāndrameghaiḥ

vyathayati himajhañjhāvāyurugro yathaitān |

aviratatamasātmanyāvṛte mūḍhabuddhiṁ

kṣapayati bahuduḥkhaistīvravikṣepaśaktiḥ || 143 ||

Just as, on a cloudy day, when the sun is completely hidden by dense clouds, cold, shivering blasts afflict a person, so too, when the Self is concealed by utter ignorance, the dreadful projecting power (Vikshepa sakti) afflicts the foolish person with endless sorrows. [Verse 143]

Verse 144

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।

याभ्यां विमोहितो देहं मत्वाऽत्मानं भ्रमत्ययम् ॥ 144 ॥

etābhyāmeva śaktibhyāṁ bandhaḥ puṁsaḥ samāgataḥ |

yābhyāṁ vimohito dehaṁ matvā'tmānaṁ bhramatyayam || 144 ||

A person's bondage proceeds from these two —powers.|| Deluded by them, one mistakes the body for the Self and wanders from life to life. [Verse 144]

Verse 145

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो

रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।

अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं

नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ 145 ॥

bījaṁ saṁsṛtibhūmijasya tu tamo debātmadhīraṅkuro

rāgaḥ pallavamambu karma tu vapuḥ skandhoo'savaḥ śākhikāḥ |

agrāṇīndriyasamhatis'ca viṣayāḥ puṣpāṇi duḥkhaṁ phalaṁ

nānākarmasamudbhavaṁ bahuvīdhaṁ bhoktātra jīvaḥ khagaḥ || 145 ||

Ignorance is the seed of the tree of samsara, the worldly existence. Body-identification is the sprout, desires are its tender leaves, actions are its water, the body is the trunk, the Pranas are its branches, the sense-organs are its twigs, the sense-objects are its flowers, different miseries born out of the varieties of actions are the fruits and the individual soul is the bird perched upon it. [Verse 145]

Verse 146

अज्ञानमूलोऽयमनात्मबन्धो
नैसर्गिकोऽनादिरनन्त ईरितः ।
जन्माप्ययव्याधिजरादिदुःख-
प्रवाहपातं जनयत्यमुष्य ॥ 146 ॥

*ajñānamūlo'yamanātmabandho
naisargiko'nādirananta īritaḥ |
janmāpyayaavyādhijarādiduḥkha-
pravāhapātaṁ janayatyaṁuṣya || 146||*

This bondage caused by the non-Self springs from ignorance and is self-caused. It is described as without beginning and without end. It subjects one to the endless flood of miseries—birth, death, disease, and old age.[Verse 146]

Verse 147

नास्त्रैर्न शस्त्रैरनिलेन बन्धिना
छेत्तुं न शक्यो न च कर्मकोटिभिः ।
विवेकविज्ञानमहासिना विना
धातुः प्रसादेन शितेन मञ्जुना ॥ 147 ॥

*nāstrairna śastrairanilena vanhinā
chettuṁ na śakyo na ca karmakoṭibhiḥ |
vivekavijñānamahāsinā vinā
dhātuḥ prasādena śitena mañjunā || 147||*

Neither by weapons, nor by wind, nor by fire, nor by millions of actions can this bondage be destroyed. By nothing save the wonder-sword of Knowledge which comes from discrimination given by the grace of the Lord, can we end this bondage. [Verse 147]

Verse 148

श्रुतिप्रमाणैकमतेः स्वधर्म
निष्ठा तयैवात्मविशुद्धिरस्य ।
विशुद्धबुद्धेः परमात्मवेदनं
तेनैव संसारसमूलनाशः ॥ 148 ॥

*śrutipramāṇaikamateḥ svadharma
niṣṭhā tayaivātmaviśuddhirasya |
viśuddhabuddheḥ paramātmavedanam
tenaiva saṁsārasamūlanāśaḥ || 148||*

One who has deep devotion to the Scriptures and is firmly established in one's own duties (swadharma)—for these actions alone contribute to the purity of his mind—and is of pure mind realizes the supreme Self. By this knowledge alone is Samsara destroyed, root and branch.[Verse 148]

Verse 149

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।
निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु वापीस्थम् ॥ 149 ॥

*kośairannamayādyaiḥ pañcabhirātmā na saṁvṛto bhāti |
nijaśaktisamutpannaiḥ śaivālapaṭalairivāmbu vāpīstham || 149||*

Covered by the five sheaths, such as the food-sheath, which are produced by Its own Divine Power, the Self does not shine clearly, just as the water in a tank covered by the collection of moss, which is born out of itself (water). [Verse 149]

Verse 150

तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम् ।
तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥ 150 ॥

tacchāivālāpanaye samyak salilam pratīyate śuddham |
trṣṇāsantāpaharam sadyaḥ saukhyapradam param puṁsaḥ || 150||

When the moss is removed, absolutely pure water, which can quench the pangs of thirst and give immediate joy, becomes visible. [Verse 150]

Verse 151

पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः ।
नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयंज्योतिः ॥ 151 ॥

pañcānāmapi kośānāmapavāde vibhātyayaṁ śuddhaḥ |
nityānandaikarasaḥ pratyagrūpaḥ paraḥ svayañjyotiḥ || 151||

When all five sheaths have been negated, the Self shines supremely as being the essence of everlasting Bliss, as the indwelling, Self-effulgent Spirit Supreme. [Verse 151]

Verse 152

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।
तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥ 152 ॥

ātmanātmavivekaḥ kartavyo bandhamuktaye viduṣā |
tenaivānandī bhavati svaṁ vijñāya saccidānandam || 152||

The wise should discriminate between the Self and the not-Self for the bondage. Only then does one know the Self to be Absolute Existence-Knowledge-Bliss, only then, does one become happy. [Verse 152]

Verse 153

मुञ्जादिषीकामिव दृश्यवर्गात्
प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।
विविच्य तत्र प्रविलाप्य सर्वं
तदात्मना तिष्ठति यः स मुक्तः ॥ 153 ॥

muñjādiṣīkāmiva dṛśyavargāt
pratyañcamātmānamasaṅgamakriyam |
vivicya tatra pravilāpya sarvaṁ
tadātmanā tiṣṭhati yaḥ sa muktaḥ || 153 ||

The person who separates all sense-objects, perceived, felt and thought of, from the subjective, unattached, actionless Self—like the enveloping sheaths separated from the tender core of the munja grass— is free, for having merged everything with the Self, that person remains ever established in It. [Verse 153]

Verse 154

देहोऽयमन्नभवानोऽन्नमयस्तु कोशः
चान्नेन जीवति विनश्यति तद्विहीनः ।
त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः
नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ 154 ॥

deho'yamannabhavano'nnamayastu kośaḥ
cānnena jīvati vinaśyati tadvihīnaḥ |
tvakcarmamāṁsarudhirāsthīpurīṣarāśiḥ
nāyaṁ svayaṁ bhavitumarhati nityaśuddhaḥ || 154 ||

The body is a product of food. It constitutes the food-sheath. It exists because of food and dies without it. It is a bundle of skin, flesh, blood, bones, and filth. Never can it be the self-existing, eternally pure Self. [Verse 154]

Verse 155

पूर्वं जनेरधिमृतेरपि नायमस्ति

जातक्षणः क्षणगुणोऽनियतस्वभावः ।

नैको जडश्च घटवत्परिदृश्यमानः

स्वात्मा कथं भवति भावविकारवेत्ता ॥ 155 ॥

pūrvam janeradhimṛterapi nāyamasti

jātakṣaṇaḥ kṣaṇaguṇo'niyatasvabhāvaḥ |

naiko jaḍaśca ghaṭavatparidr̥śyamānaḥ

svātmā katham bhavati bhāvavikāravettā || 155||

Before its birth it does not exist, nor does it continue to be after its death. It lasts only for a short period. Its qualities are fleeting and by nature subject to change. It is diverse and inert and a sense-object, seen like a jar. How then can it be the Self—the Witness of all changes in all things? [Verse 155]

Verse 156

पाणिपादादिमान्देहो नात्मा व्यङ्गेऽपि जीवनात् ।

तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥ 156 ॥

pāṇipādādīmandeho nātmā vyaṅge'pi jīvanāt |

tattacchakteranāśācca na niyamyo niyāmakaḥ || 156||

The body which is made of arms, legs, etc. cannot be the Self, for even if these organs are amputated or removed, it continues to function efficiently. The body is thus subject to the rule of another and cannot be the Self, the Ruler of all. [Verse 156]

Verse 157

देहतद्धर्मतत्कर्मतदवस्थादिसाक्षिणः ।

सत एव स्वतःसिद्धं तद्वैलक्षण्यमात्मनः ॥ 157 ॥

dehataddharmatatkarmatadavasthādisākṣiṇaḥ |

sata eva svataḥsiddham tadvailakṣaṇyamātmanah || 157 ||

It is self-evident that the Self is the enduring Reality, that it is different from the body and its characteristics, its states and activities, that It is the Witness of them all. [Verse 157]

Verse 158

शल्यराशिर्मांसलिप्तो मलपूर्णोऽतिकश्मलः ।

कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥ 158 ॥

śalyarāśirmāṁsalipto malapūrṇo'tikaśmalaḥ |

katham bhavedayaṁ vettā svayametadvilakṣaṇaḥ || 158 ||

How can the self-existent Self, the Knower, ever be the body consisting of bones, covered with flesh, full of filth and extremely impure?—for It is always distinct from it. [Verse 158]

Verse 159

त्वङ्मांसमेदोऽस्थिपुरीषराशा-
वहंमतिं मूढजनः करोति ।

विलक्षणं वेत्ति विचारशीलो

निजस्वरूपं परमार्थं भूतम् ॥ 159 ॥

tvaṁmāṁsamedo'sthipurīṣarāśā-

vahammatiṁ mūḍhajanah karoti |

vilakṣaṇaṁ vetti vicāraśīlo

nijasvarūpaṁ paramārtha bhūtam || 159 ||

The ignorant person identifies with the skin, flesh, fat, bones, and filth. But the person of discrimination knows that the Self is distinct from the body, the unique, and the only Reality.[Verse 159]

Verse 160

देहोऽहमित्येव जडस्य बुद्धिः

देहे च जीवे विदुषस्त्वहंधीः ।

विवेकविज्ञानवतो महात्मनो

ब्रह्माहमित्येव मतिः सदात्मनि ॥ 160 ॥

deho'hamityeva jadasya buddhiḥ

dehe ca jīve viduṣastvahanḍhīḥ |

vivekavijñānavato mahātmano

brahmāhamityeva matiḥ sadātmani || 160 ||

—I am the body,|| thus thinks an ignorant person. A person of mere book-knowledge considers oneself to be a combination of the body and the soul (Jeeva). But the realized sage possessed of discrimination, knows that —I am Brahman,|| and looks upon the Eternal Atman as his Self.[Verse 160]

Verse 161

अत्रात्मबुद्धिं त्यज मूढबुद्धे

त्वङ्मांसमेदोऽस्थिपुरीषराशौ ।

सर्वात्मनि ब्रह्मणि निर्विकल्पे

कुरुष्व शांतिं परमां भजस्व ॥ 161 ॥

atrātmabuddhiṁ tyaja mūḍhabuddhe

tvaṅmāṁsamedo'sthipurīṣarāśau |

sarvātmani brahmaṇi nirvikalpe

kuruṣva śāntiṁ paramāṁ bhajasva || 161 ||

Cease to identify yourself with this body comprised of skin, flesh, fat, bones, and filth, O ignorant one. Instead, identify yourself with the Absolute Brahman, the Self of all, and thus attain Supreme Peace. [Verse 161]

Verse 162

देहेन्द्रियादावसति भ्रमोदितां
विद्वानहंतां न जहाति यावत् ।
तावन्न तस्यास्ति विमुक्तिवार्ता-
प्यस्त्वेष वेदान्तनयान्तदर्शी ॥ 162 ॥

*dehendriyādāvasati bhramoditām
vidvānahantām na jahāti yāvat |
tāvanna tasyāsti vimuktivārtā-
pyastveṣa vedāntanayāntadarśī || 162 ||*

There is no liberation for a person of mere book-knowledge, howsoever well-read in the philosophy of Vedanta, so long as one does not give up false identification with the body, sense-organs, etc., which are unreal. [Verse 162]

Verse 163

छायाशरीरे प्रतिबिम्बगात्रे
यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।
यथात्मबुद्धिस्तव नास्ति काचि-
जीवच्छरीरे च तथैव माऽस्तु ॥ 163 ॥

*chāyāśarīre pratibimbagātre
yatsvapnadehe hṛdi kalpitāṅge |
yathātmabuddhistava nāsti kāci-
jīvaccharīre ca tathaiṣa mā'stu || 163 ||*

Just as you would not identify yourself with your shadow, your reflection, your dream-body or the body in your mind's imagination, so too, you should not identify yourself with your living body.[Verse 163]

Verse 164

देहात्मधीरेव नृणामसद्धियां
जन्मादिदुःखप्रभवस्य बीजम् ।
यतस्ततस्त्वं जहि तां प्रयत्नात्
त्यक्ते तु चित्ते न पुनर्भवाशा ॥ 164 ॥

*dehātmadhīreva nṛṇāmasaddhiyām
janmādiduḥkhaḥprabhavasya bījam |
yatastatastvaṁ jahi tām prayatnāt
tyakte tu citte na punarbhavāśā || 164||*

For those who are attached to the unreal, identification with the body is the seed from which all the misery of birth etc. stems forth. Therefore, put in all your efforts to destroy this notion. Once the mind is detached from this identification, there can be no more chance of being born again.[Verse 164]

Verse 165

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं
प्राणो भवेत्प्राणमयस्तु कोशः ॥
येनात्मवानन्नमयोऽनुपूर्णः
प्रवर्ततेऽसौ सकलक्रियासु ॥ 165 ॥

*karmendriyaiḥ pañcabhirañcito'yaṁ
prāṇo bhavetprāṇamayastu kośaḥ ||
yenātmavānannamayo'nupūrṇaḥ
pravartate'sau sakalakriyāsu || 165||*

The prana along with the five organs-of-action, constitutes the vital-air-sheath, pervaded by which the food-sheath (physical body), performs all the activities of the material body.
[Verse 165]

Verse 166

नैवात्मापि प्राणमयो वायुविकारो
गन्ताऽऽगन्ता वायुवदन्तर्बाहिरेषः ।
यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं
स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ 166 ॥

*naivātmāpi prāṇamayo vāyuvikāro
gantā'gantā vāyuvadantarbahireṣaḥ |
yasmātkiñcitkvāpi na vettīṣṭamaniṣṭam
svam vānyam vā kiñcana nityam paratantraḥ || 166||*

The vital-air-sheath cannot be the Self because it is a modification of air (vayu). Like air it enters the body and goes out of it, never knowing its joys or sorrows or those of others. It is ever dependent upon the Self. [Verse 166]

Verse 167

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्
कोशो ममाहमिति वस्तुविकल्पहेतुः ।
संज्ञादिभेदकलनाकलितो बलीयां-
स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ 167 ॥

*jñānendriyāṇi ca manaśca manomayaḥ syāt
kośo mamāhamiti vastuvikalpahetuḥ |
sañjñādibhedakalanākalito balīyām-
statpūrvakośamabhipūrya vijṛmbhate yaḥ || 167||*

The organs of perception along with the mind form the mental-sheath which is the sole cause of the —I|| and —mine' sense and of the diversity of things. It is powerful and is endowed with the essential faculty of creating differences of names etc. It pervades the vital-air-sheath preceding it. [Verse 167]

Verse 168

पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः
प्रचीयमानो विषयाज्यधारया ।
जाज्वल्यमानो बहुवासनेन्धनैः
मनोमयाग्निर्दहति प्रपञ्चम् ॥ 168 ॥

*pañcendriyaiḥ pañcabhireva hotṛbhiḥ
pracīyamāno viṣayājyadhārayā |
jājvalyamāno bahuvāsanendhanaiḥ
manomayāgnirdahati prapañcam || 168 ||*

The five sense-organs act as sacrificial priests who feed the fuel of numerous desires into the mental-sheath, which is the sacrificial fire. This fire (mental-sheath), brings about and maintains the entire phenomenal world when it is set ablaze by the sense-objects which act as a continuous stream of oblations. [Verse 168]

Verse 169

न ह्यस्त्यविद्या मनसोऽतिरिक्ता
मनो ह्यविद्या भवबन्धहेतुः ।
तस्मिन्विनष्टे सकलं विनष्टं
विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥ 169 ॥

*na hyastyavidyā manaso'tiriktā
mano hyavidyā bhavabandhabetuḥ |
tasminvinaṣṭe sakalaṁ vinaṣṭam
vijṛmbhite'sminsakalaṁ vijṛmbhate || 169 ||*

Apart from the mind there is no ignorance (avidya). The mind itself is the ignorance which is the cause for the bondage of conditioned existence. When the mind is destroyed, everything else is destroyed. When the mind manifests, everything else manifests. [Verse 169]

Verse 170

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या
भोक्त्रादिविश्वं मन एव सर्वम् ।
तथैव जाग्रत्यपि नो विशेषः
तत्सर्वमेतन्मनसो विजृम्भणम् ॥ 170 ॥

*svapne'rthaśūnye sṛjati svaśaktyā
bhoktrādiviśvaṁ mana eva sarvaṁ |
tathaiva jāgratyapi no viśeṣaḥ
tatsarvame tanmanaso vijṛmbhaṇam || 170 ||*

In the dream state, even though there is no contact with the external world, the mind alone projects the entire dream-universe of enjoyer etc. Similarly, the waking-state is no different. All this (world of myriad phenomena), is but a projection of the mind.[Verse 170]

Verse 171

सुषुप्तिकाले मनसि प्रलीने
नैवास्ति किञ्चित्सकलप्रसिद्धेः ।
अतो मनःकल्पित एव पुंसः
संसार एतस्य न वस्तुतोऽस्ति ॥ 171 ॥

*susuptikāle manasi pralīne
naivāsti kiñcitsakalaprasiddheḥ |
ato manaḥkalpita eva puṁsaḥ
saṁsāra etasya na vastuto'sti || 171 ||*

In deep-sleep, the mind is reduced to its casual state and nothing perceivable exists as is proved by the universal experience of all people. Therefore, man's world of change is just the creation of his own mind and has no objective reality. [Verse 171]

Verse 172

वायुनाऽऽनीयते मेघः पुनस्तेनैव नीयते ।

मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥ 172 ॥

vāyunā''nīyate meghaḥ punastenaiva nīyate |

manasā kalpyate bandho mokṣastenaiva kalpyate || 172||

The wind gathers the clouds together and the wind itself scatters them. SO too, the mind is responsible for bondage and also for liberation. [Verse 172]

Verse 173

देहादिसर्वविषये परिकल्प्य रागं

बध्नाति तेन पुरुषं पशुवद्गुणेन ।

वैरस्यमत्र विषवत् सुबुधाय पश्चाद्

एनं विमोचयति तन्मन एव बन्धात् ॥ 173 ॥

dehādisarvaviṣaye parikalpya rāgaṁ

badhnāti tena puruṣaṁ paśuvadguṇena |

vairasyamatra viṣavat suvudhāya paścād

enaṁ vimocayati tanmana eva bandhāt || 173||

The mind causes man's attachment for the body and the sense objects. These attachments bind him like an animal that is bound by ropes. Thereafter, the same mind creates distaste for the very same sense objects as though they were poison and liberates man from his bondage. [Verse 173]

Verse 174

तस्मान्मनः कारणमस्य जन्तोः
बन्धस्य मोक्षस्य च वा विधाने ।
बन्धस्य हेतुर्मलिनं रजोगुणैः
मोक्षस्य शुद्धं विरजस्तमस्कम् ॥ 174 ॥

*tasmanmanah karanamasya jantoh
bandhasya mokshasya ca va vidhane |
bandhasya heturmalinam rajogunaih
mokshasya suddham virajastamaskam || 174 ||*

Therefore, the mind is the cause for both liberation as well bondage. When it is blemished with the effects of Rajas, it causes bondage. When it is free from the Rajas and Tamas qualities, it paves the way to liberation. [Verse 174]

Verse 175

विवेकवैराग्यगुणातिरेका-
च्छुद्धत्वमासाद्य मनो विमुक्त्यै ।
भवत्यतो बुद्धिमतो मुमुक्षो-
स्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥ 175 ॥

*vivekavairagyagunatireka-
cchuddhatvamasadya mano vimuktyai |
bhavatyato buddhimato mumuksho-
stabhyaam drdhabhyaam bhavitavyamagre || 175 ||*

When the mind has been made pure due to a predominance of Discrimination and dispassion, it turns towards liberation. These two must be strengthened by one is an intelligent seeker of liberation. [Verse 175]

Verse 176

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥ 176 ॥

mano nāma mahāvvyāghro viṣayāraṇyabhūmiṣu |
caratyatra na gacchantu sādharvo ye mumukṣavaḥ || 176 ||

A Huge tiger called 'Mind' prowls in the thick jungles of sense pleasures. Let not those virtuous people who have a deep aspiration for liberation ever wander therein. [Verse 176]

Verse 177

मनः प्रसूते विषयानशेषान्
स्थूलात्मना सूक्ष्मतया च भोक्तुः ।
शरीरवर्णाश्रमजातिभेदान्
गुणक्रियाहेतुफलानि नित्यम् ॥ 177 ॥

manaḥ prasūte viṣayānaśeṣān
sthūlātmanā sūkṣmatayā ca bhoktuḥ |
śarīravarṇāśramajātibhedān
guṇakriyāhetuphalāni nityam || 177 ||

The mind continuously delivers for the Experiencer - (1)all sense objects, gross or subtle, without exception, (2) Distinctions based upon body, caste, order of life and creed, as well as, (3) the difference of Qualities, actions motives and results. [Verse 177]

Verse 178

असंगचिद्रूपममुं विमोह्य
देहेन्द्रियप्राणगुणैर्निबद्धय ।

अहंममेति भ्रमयत्यजस्रं

मनः स्वकृत्येषु फलोपभुक्तिषु ॥ 178 ॥

asaṅgacidrūpamamuṁ vimohya

dehendriyaprāṇaguṇairnibaddhya |

aḥammameti bhramayatyajasraṁ

manaḥ svakṛtyeṣu phalopabhuktiṣu || 178||

Unattached pure intelligence is the essence of the Jiva, but the mind beguiles it and binds it by ties of body, sense organs and Pranas. It causes this Jiva to wander with the idea of 'I' and 'mine' in the Varied experiences of results gathered by itself. [Verse 178]

Verse 179

अध्यासदोषात्पुरुषस्य संसृतिः

अध्यासबन्धस्त्वमुनैव कल्पितः ।

रजस्तमोदोषवतोऽविवेकिनो

जन्मादिदुःखस्य निदानमेतत् ॥ 179 ॥

adhyāsadoṣātpuruṣasya saṁsṛtiḥ

adhyāsabandhastvamunaiva kalpitaḥ |

rajastamodoṣavato'vivekino

janmādiduḥkhasya nidānametat || 179||

The Evil of superimposition causes man's transmigration and the mind alone is responsible for the bondage of superimposition. For a man who is tainted with Rajas and Tamas and who lacks discrimination, this causes the misery of birth and so on. [Verse 179]

Verse 180

अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।
येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम् ॥ 180 ॥

ataḥ prāhurmano'vidyāṁ paṇḍitāstattvadarśinaḥ |
yenaiiva bhrāmyate viśvaṁ vāyunevābhraṇḍalam || 180 ||

Hence the mind is considered to be Avidya by Sages who have discovered its secret. By This alone the universe of experience is tossed around like the clouds by the wind. [Verse 180]

Verse 181

तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।
विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते ॥ 181 ॥

tanmanaḥśodhanam kāryam prayatnena mumukṣuṇā |
viśuddhe sati caitasminmuktiḥ karaphalāyate || 181 ||

Therefore, the mind must be diligently purified by one who seeks liberation. When the mind has been purified, liberation becomes as readily available as a fruit in one's own hand. [Verse 181]

Verse 182

मोक्षैकसक्त्या विषयेषु रागं
निर्मूल्य संन्यस्य च सर्वकर्म ।
सच्छ्रद्धया यः श्रवणादिनिष्ठो
रजःस्वभावं स धुनोति बुद्धेः ॥ 182 ॥

*mokṣaikasaktyā viṣayeṣu rāgaṁ
nirmūlya sannyasya ca sarvakarma |
sacchraddhayā yaḥ śravaṇādiniṣṭho
rajaḥsvabhāvaṁ sa dhunoti buddheḥ || 182||*

With single pointed devotion for liberation, he who roots out his attachments for sense objects, renounces all actions and with faith in truth, constantly hears the truth and so on, he can purge the Rajasika nature in his intellect.[Verse 182]

Verse 183

मनोमयो नापि भवेत्परात्मा
ह्याद्यन्तवत्त्वात्परिणामिभावात् ।
दुःखात्मकत्वाद्विषयत्वहेतोः
द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ 183 ॥

*manomayo nāpi bhavetparātmā
hyādyantavattvātpariṇāmibhāvāt |
duḥkhātmakatvādviṣayatvahetoḥ
draṣṭā hi dṛśyātmatayā na dṛṣṭaḥ || 183||*

The mental sheath cannot be the supreme self either, for it has a beginning and an end. It is subject to modifications, pain and suffering. Characterise it, and it is an 'Object' of cognition. The subject can never be identified with the 'Object of knowledge'. [Verse 183]

Verse 184

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।

विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥ 184 ॥

buddhirbuddhīndriyaiḥ sārḍham savṛttiḥ kartṛlakṣaṇaḥ |

viññānamayaakośaḥ syātpuṁsaḥ saṁsāra-kāraṇam || 184 ||

The intellect with its modifications along with the organs of perception forms the intellectual sheath (Vijnanamaya Kosha). It has the characteristics of 'the agent' (or doer) which is the causes for transmigration.[Verse 184]

Verse 185

अनुव्रजच्चित्प्रतिबिम्बशक्तिः

विज्ञानसंज्ञः प्रकृतेर्विकारः ।

ज्ञानक्रियावानहमित्यजस्रं

देहेन्द्रियादिष्वभिमन्यते भृशम् ॥ 185 ॥

anuvrajaccitpratibimbaśaktiḥ

viññānasañjñaḥ prakṛtervikāraḥ |

jñānakriyāvānahamityajasraṁ

dehendriyādiṣvabhimanyate bhṛśam || 185 ||

Accompanied by a reflection of the light of cit, the intellectual sheath is a modification of Prakṛti. It is endowed with the function of knowledge and is always completely identified with the body, sense organs and so on. [Verse 185]

Verse 186, 187

अनादिकालोऽयमहंस्वभावो
जीवः समस्तव्यवहारवोढा ।
करोति कर्माण्यपि पूर्ववासनः
पुण्यान्यपुण्यानि च तत्फलानि ॥ 186 ॥

*anādikālo'yamahamīsvabhāvo
jīvaḥ samastavyavahāravoḍhā |
karoti karmāṇyapi pūrvavāsanaḥ
puṇyānyapuṇyāni ca tatphalāni || 186||*

भुङ्क्ते विचित्रास्वपि योनिषु व्रज-
न्नायाति निर्यात्यध ऊर्ध्वमेषः ।
अस्यैव विज्ञानमयस्य जाग्रत्-
स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥ 187 ॥

*bhunkte vicitrāsvapi yoniṣu vraja-
nnāyāti niryātyadha ūrdhvameṣaḥ |
asyaiva vijñānamayasya jāgrat-
svapnādyavasthāḥ sukhaduḥkhabhogah || 187||*

It is without beginning, is of the nature of the ego and is called the 'Jiva', which carries out the entire range of activities on the relative plane. It performs good and evil actions according to its previous Vasanas and experiences their results. It comes and goes, up and down, taking birth in various bodies. The waking, dream and other states and the experiences of Joy and sorrow, belong to this intellectual sheath. [Verse 186 and 187]

Verse 188

गुणाभिमानः सततं ममेति ।
विज्ञानकोशोऽयमतिप्रकाशः
प्रकृष्टसान्निध्यवशात्परात्मनः ।
अतो भवत्येष उपाधिरस्य
यदात्मधीः संसरति भ्रमेण ॥ 188 ॥

*dehādiniṣṭhāśramadharmakarma-
guṇābhimānaḥ satataṁ mameti |
vijñānakośo'yamatiprakāśaḥ
prakṛṣṭasānnidhyavaśātparātmanaḥ |
ato bhavatyēṣa upādhirasya*

Identifying with the attributes of the order of life, their duties and functions, which actually belong to the body, it considers them as its own. The Vijñanamaya Kosha is extremely radiant because of its nearness to the supreme self. It is superimposition on the self which, when indentifies with it, suffers transmigration through delusion. [Verse 188]

Verse 189

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्ययं ज्योतिः ।
कूटस्थः सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥ 189 ॥

*yo'yaṁ vijñānamayaḥ prāṇeṣu hṛdi sphuratyayaṁ jyotiḥ |
kūṭasthaḥ sannātmā kartā bhoktā bhavatyupādhisthaḥ || 189||*

The Atman, which is knowledge absolute, shines within the Pranas, in the heart. Though it is immutable, it becomes the doer and the Experiencer because of its superimposition (The Intellectual Sheath) [Verse 189]

Verse 190

स्वयं परिच्छेदमुपेत्य बुद्धेः

तादात्म्यदोषेण परं मृषात्मनः ।

सर्वात्मकः सन्नपि वीक्षते स्वयं

स्वतः पृथक्त्वेन मृदो घटानिव ॥ 190 ॥

svayaṁ paricchedamupetya buddheḥ

tādātmyadoṣeṇa paraṁ mṛṣātmanaḥ |

sarvātmakaḥ sannapi vīkṣate svayaṁ

svataḥ prthaktvena mṛdo ghaṭāniva || 190 ||

This Atman although it is the self in every existing thing, assumes the limitations of the intellect and wrongly identifying with this entirely false entity, it considers itself as something different, like the mud pots from the mud of which they are made.[Verse 190]

Verse 191

उपाधिसम्बन्धवशात्परात्मा

ह्युपाधिधर्माननुभाति तद्गुणः ।

अयोविकारानविकारिवह्निवत्

सदैकरूपोऽपि परः स्वभावात् ॥ 191 ॥

upādhisambandhavaśātparātmā

hyupādhidharmānanubhāti tadguṇaḥ |

ayovikārānavikārivahniivat

sadaikarūpo'pi paraḥ svabhāvāt || 191 ||

Even though the supreme self is by nature perfect and ever unchanging, due to its relationship with the superimpositions, it assumes the Characteristics of these superimpositions and seems to act just as the equipment do; like the changeless fire assuming the forms of the iron piece which it turns red hot.[Verse 191]

Verse 192, 193

शिष्य उवाच ।

भ्रमेणाप्यन्यथा वाऽस्तु जीवभावः परात्मनः ।
तदुपाधेरनादित्वान्नानादेर्नाश इष्यते ॥ 192 ॥

śiṣya uvāca |

bhramenaṇāpyanyathā vā'stu jīvabhāvaḥ parātmanah |
tadupādheranāditvānnānādernāśa iṣyate || 192||

अतोऽस्य जीवभावोऽपि नित्या भवति संसृतिः ।

न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥ 193 ॥

ato'sya jīvabhāvo'pi nityā bhavati saṁsṛtiḥ |

na nivarteta tanmokṣaḥ katham me śrīguro vada || 193||

The Sishya asked, “That the supreme self has come to consider itself as the Jiva, through delusion or otherwise, is a superimposition which is Beginningless; that which is Beginningless cannot be said to have an end. So, the Jiva Hood of the self must also be without an end, ever subject to transmigration. Please tell me, O revered teacher! How then there can be liberation for the self?” [Verse 192 And 193]

Verse 194

श्रीगुरुरुवाच ।

सम्यक्पृष्टं त्वया विद्वन्सावधानेन तच्छृणु ।

प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥ 194 ॥

śrīgururuvāca |

samyakpṛṣṭam tvayā vidvansāvadhānena tacchṛṇu |

prāmāṇikī na bhavati bhrāntyā mohitakalpanā || 194||

The Guru replied, “O learned by! You have put a proper question. Listen then carefully. Things conjured up by imagination, which is itself a product of delusion can never be accepted as ‘facts’. “ [Verse 194]

Verse 195

भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।
न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥ 195 ॥

bhrāntim vinā tvasaṅgasya niṣkriyasya nirākṛteḥ |
na ghaṭetārthasambandho nabhaso nīlatādivat || 195||

For the self which is unattached, without activity and formless, there can be no connection with the world of objects other than delusion, just like the blueness seen in the sky.[Verse 195]

Verse 196

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य
प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।
भ्रान्त्या प्राप्तो जीवभावो न सत्यो
मोहापाये नास्त्यवस्तुस्वभावात् ॥ 196 ॥

svasya draṣṭurnirguṇasyākriyasya
pratyagbodhānandarūpasya buddheḥ |
bhrāntyā prāpto jīvabhāvo na satyo
mohāpāye nāstyavastusvabhāvāt || 196||

The Jivahood of the Atman which is the witness, which is beyond all qualities and activities, and which is subjectively experienced as bliss and knowledge absolute, is unreal and is but a delusion caused by the intellect. Since by nature it (Jivahood) is unreal, it ceases to exist once the delusion had been lifted. [Verse 196]

Verse 197

यावद्भ्रान्तिस्तावदेवास्य सत्ता
मिथ्याज्ञानोज्जृम्भितस्य प्रमादात् ।
रज्ज्वां सर्पो भ्रान्तिकालीन एव
भ्रान्तेर्नाशे नैव सर्पोऽपि तद्वत् ॥ 197 ॥

*yāvadbhrāntistāvadevāsya sattā
mithyājñānojjrmbhitasya pramādāt |
rajjvām sarpo bhrāntikālīna eva
bhrānternāśe naiva sarpo'pi tadvat || 197||*

Having been caused by an error of judgment and false understanding, the Jivahood can exist only as long as the delusion lasts. The rope is mistaken to be the snake only when there is an illusion. Once the illusion is destroyed, there can be no snake, so too, in this case.[Verse 197]

Verse 198, 199

अनादित्वमविद्यायाः कार्यस्यापि तथेष्ट्यते ।
उत्पन्नायां तु विद्यायामविद्यकमनाद्यपि ॥ 198 ॥

*anāditvamavidyāyāḥ kāryasyāpi tathesṭyate |
utpannāyām tu vidyāyāmavidyakamanādyapi || 198||*

प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।
अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥ 199 ॥

*prabodhe svapnavatsarvaṁ sahamūlaṁ vinaśyati |
anādyapīdaṁ no nityaṁ prāgabhāva iva sphuṭam || 199||*

So too, Avidya and its effects are said to be Beginningless. But when there is rise of vidya, then Avidya, even though it its Beginningless, is destroyed, root and branch, just as dreams are destroyed on waking up. The phenomenal universe is not eternal, it is evident, like the 'Former non-existence' (Prak-Abhava). [Verse 198 and 199]

Verse 200, 201

अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः । यद्बुद्ध्युपाधिसम्बन्धात्परिकल्पितमात्मनि ॥ 200 ॥	<i>anāderapi vidbhvanisah prāgabhāvasya vikṣitah </i> <i>yadbuddhyupādhisambandhātparikalpitamātmani 200 </i>
जीवत्वं न ततोऽन्यस्तु स्वरूपेण विलक्षणः । सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः ॥ 201 ॥	<i>jīvātvaṁ na tato'nyastu svarūpeṇa vilakṣaṇah </i> <i>sambandhastvātmano buddhyā mithyājñānapurahsarah 201 </i>

[Although it is Beginningless, 'Former non-existence' is found to have an end. So too, the Jivahood which is imagined to be in the Atman, through its apparent conditioning in the Superimposed attributes like the intellect, is not real. But the other, the self, is intrinsically different from it (Jivahood). The relation between the Atman and the intellect is due to the 'False knowledge'. Verse 200 and 201]

Verse 202

विनिवृत्तिर्भवित्तस्य सम्यग्ज्ञानेन नान्यथा । ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ 202 ॥	<i>vinivṛttirbhavettasya samyagjñānena nānyathā </i> <i>brahmātmaikatvavijñānaṁ samyagjñānaṁ śruterमतam 202 </i>
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The superimpositions will cease to function at the dawn of right knowledge and in no other way. According to the scriptures, Realisation of the identity of the Atman and Brahman is right knowledge. [Verse 202]

Verse 203

तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।

ततो विवेकः कर्तव्यः प्रत्यगात्मसदात्मनोः ॥ 203 ॥

tadātmānātmanoh samyagvivekenaiiva sidhyati |

tato vivekaḥ kartavyaḥ pratyagātmasadātmānoḥ || 203 ||

This Realisation comes only through right discrimination made between the self and the not-self. That is why one must strive to discriminate between the individual self within and the eternal self everywhere. [Verse 203]

Verse 204

जलं पंकवदत्यन्तं पंकापाये जलं स्फुटम् ।

यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥ 204 ॥

jalam paṅkavadatyantaṁ paṅkāpāye jalam sphuṭam |

yathā bhāti tathātmāpi doṣābhāve sphuṭaprabhaḥ || 204 ||

Water which is extremely muddy appears as transparent water when the mud has been removed. So too, the Atman Manifests its clear luster when the impurities have been removed. [Verse 204]

Verse 205

असन्निवृत्तौ तु सदात्मना स्फुटं

प्रतीतिरेतस्य भवेत्प्रतीचः ।

ततो निरासः करणीय एव

सदात्मनः साध्वहमादिवस्तुनः ॥ 205 ॥

asannivṛttau tu sadātmanā sphuṭam

pratītiretasya bhavetpratīcaḥ |

tato nirāsaḥ karaṇīya eva

sadātmanaḥ sādḥvaha mādivastunaḥ || 205 ||

This very individual self is clearly realised as the eternal self when the unreal ceases to exist. So, one must strive to completely remove the Ego from the eternal self. [Verse 205]

Verse 206

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।

विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।

दृश्यत्वाद्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ 206 ॥

ato nāyaṁ parātmā syādvijñānamayaśabdabhāk |

vikāritvājjaḍatvācca paricchinnavahetutaḥ |

dṛśyatvādyabhicāritvānnānityo nitya iṣyate || 206 ||

For the following reasons, the intellectual Sheath which we have so far spoken of, cannot be the supreme self. It is subject to change, it is inert and insentient, it is limited, it is an object of the senses and it is not constant. A mortal, perishable thing, indeed, cannot be said to be the immortal, imperishable Atman. [Verse 206]

Verse 207

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता
स्यादानन्दमयः प्रियादिगुणकः स्वैष्टार्थलाभोदयः ।
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं
सर्वो नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥ 207 ॥

*ānandapratibimbacumbitatanurvṛttistamojṛmbhitā
syādānandamayah priyādiguṇakah sveṣṭārthalābhodayah |
punyasyānubhave vibhāti kṛtināmānandarūpaḥ svayam
sarvo nandati yatra sādhu tanubhṛnmātrah prayatnam vinā || 207 ||*

The Anandamaya Kosha (Bliss sheath) is that modification of nascence which is kissed by a reflection of the Atman, which is bliss absolute. Pleasure and so on, are its attributes and it springs into expression when an object agreeable to it presents itself. The fortunate feel it spontaneously when the fruits of their good actions manifest. Every being, without the least effort, derives great Joy from it. [Verse 207]

Verse 208

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।
स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥ 208 ॥

*ānandamayakośasya suṣuptau sphūrtirutkaṭā |
svapnajāgarayorīṣadiṣṭasandarśanādinā || 208 ||*

The Anandamaya Kosha is fully manifest in the deep sleep state. While in the dream and waking states it is only partially manifest depending upon the sight of pleasing objects and so on. [Verse 208]

Verse 209

नैवायमानन्दमयः परात्मा
सोपाधिकत्वात्प्रकृतेर्विकारात् ।
कार्यत्वहेतोः सुकृतक्रियाया
विकारसंघातसमाहितत्वात् ॥ 209 ॥

*naivāyamānandamayaḥ parātmā
sopādhikatvātprakṛtervikārāt |
kāryatvāhetorḥ sukṛtakriyāyā
vikārasaṅghātasamāhitatvāt || 209||*

Nor can the Anandamaya Kosha be the supreme self because it has attributes which are ever changing. It is a modification of Prakirti. It is created as the result of good Actions of the past and it lies embedded in the other sheaths which are in themselves all modifications. [Verse 209]

Verse 210

पञ्चानामपि कोशानां निषेधे युक्तितः श्रुतेः ।
तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ 210 ॥

*pañcānāmapi kośānām niṣedhe yuktitaḥ śruteḥ |
tanniṣedhāvadhi sākṣī bodharūpo'vaśiṣyate || 210||*

When the five sheaths have been negated through reasoning based upon authoritative scriptural texts, then at the acme of the process what remains is the witness, knowledge absolute, the self. [Verse 210]

Verse 211

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।

अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।

सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥ 211 ॥

yo'yamātmā svayañjyotiḥ pañcakośavilakṣaṇaḥ |

avasthātrayasākṣī sannirvikāro nirañjanaḥ |

sadānandaḥ sa vijñeyaḥ svātmatvena vipaścitā || 211||

This Atman is self effulgent and distinct from the five sheaths. It is the witness of the three state, is real, is without modifications, is unsullied and bliss everlasting. The wise man should realise it as his own self. [Verse 211]

Verse 212

शिष्य उवाच ।

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।

सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।

विज्ञेयं किमु वस्त्वस्ति स्वात्मनाऽऽत्मविपश्चिता ॥ 212 ॥

śiṣya uvāca |

mithyātvena niṣiddheṣu kośeṣveteṣu pañcasu |

sarvābhāvaṁ vinā kiñcinna paśyāmyatra he guro |

vijñeyaṁ kimu vastvasti svātmanā'ātmavipaścitā || 212||

The Sishya asked, “After negating these five sheaths as unreal, i find nothing but an absence of everything, O revered teacher! By which entity then, should the wise man, realise his oneness with the Atman? [Verse 212]

Verse 213, 214

श्रीगुरुरुवाच ।

सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे ।

अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ 213 ॥

śrīgururuvāca |

satyamuktaṁ tvayā vidvannipuṇo'si vicāraṇe |

ahamādivikārāste tadabhāvo'yamapyanu || 213||

सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।

तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ 214 ॥

sarve yenānubhūyante yaḥ svayaṁ nānubhūyate |

tamātmānaṁ veditāraṁ viddhi buddhyā susūkṣmayā || 214||

The guru answered, “Rightly have you spoken, O learned one ! You are indeed clever in your ability to discriminate. Through an extremely subtle intellect realise the Atman, the knower, to be that by which all modifications like the ego, as well as their absence during deep sleep are perceived but which itself is not perceived”. [Verse 213 and 214]

Verse 215

तत्साक्षिकं भवेत्तत्तद्यद्येनानुभूयते ।

कस्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ॥ 215 ॥

tatsākṣikaṁ bhavettattadyadyenānubhūyate |

kasyāpyananubhūtārthe sākṣitvaṁ nopayujyate || 215||

That which is witnessed by something else has the latter as its witness. When there is no entity to witness a thing, we cannot say that it has been witnessed at all.[Verse 215]

Verse 216

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।

अतः परं स्वयं साक्षात्प्रत्यगात्मा न चेतः ॥ 216 ॥

asau svasākṣiko bhāvo yataḥ svenānubhūyate |

ataḥ param svayaṁ sākṣātpatyagātmā na cetarāḥ || 216 ||

This Atman is a witness of itself, for it is realised only by itself. Hence the Atman itself is the supreme Brahman and nothing else. [Verse 216]

Verse 217

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते

प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा ।

नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखान्

नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥ 217 ॥

jāgratsvapnasuṣuptiṣu sphuṭatarāṁ yo'sau samujjṛmbhate

pratyagrūpatayā sadāhamahamityantaḥ sphurannaikadhā |

nānākāravikārabhāgīna imān paśyannahandhīmukhān

nityānandacidātmanā sphurati taṁ viddhi svametaṁ hṛdi || 217 ||

That which clearly manifest itself in the waking, dream and deep sleep states, That which is perceived inwardly in various forms by the mind as a series of unknown impressions of the ego, That which witnesses the Ego, the intellect and so on, which are of different forms and modifications, That which is felt as existence knowledge bliss absolute, know this Atman within your heart, as your own self. [Verse 217]

Verse 218

घटोदके बिम्बितमर्कबिम्ब-
मालोक्य मूढो रविमेव मन्यते ।
तथा चिदाभासमुपाधिसंस्थं
भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥ 218 ॥

ghaṭodake bimbitamarkabimba-
mālokya mūḍho ravimeva manyate |
tathā cidābhāsamupādhisansthaṁ
bhrāntyāhamityeva jaḍo'bhimanyate || 218||

The fool, no seeing the reflection of the sun in the water in a jar. Considers it to be the sun itself. So too, the fool through delusion, identifies himself with the reflection of the Cit caught in the intellect and considers it to be the 'I' - His own identity.[Verse 218]

Verse 219

घटं जलं तद्गतमर्कबिम्बं
विहाय सर्वं विनिरीक्ष्यतेऽर्कः ।
तटस्थ एतत्त्रितयावभासकः
स्वयंप्रकाशो विदुषा यथा तथा ॥ 219 ॥

ghaṭaṁ jalaṁ tadgatamarkabimbaṁ
vihāya sarvaṁ vinirīkṣyate'rkaḥ |
tatastha etattritayāvabhāsakaḥ
svayamprakāśo viduṣā yathā tathā || 219||

The intelligent man leaves aside the Jar, the water and the reflection of the sun in it and sees the self-luminous sun. So too, the wise realise the self-luminous reality which illumines 'These three' and recognise it as independent of them all. [Verse 219]

Verse 220, 221, 222

देहं धियं चित्प्रतिबिम्बमेवं
 विसृज्य बुद्धौ निहितं गुहायाम् ।
 द्रष्टारमात्मानमखण्डबोधं
 सर्वप्रकाशं सदसद्विलक्षणम् ॥ 220 ॥

*dehaṁ dhiyaṁ citpratibimbamevaṁ
 visṛjya buddhau nihitaṁ guhāyām |
 draṣṭāramātmānamakhaṇḍabodhaṁ
 sarvaprakāśaṁ sadasadvilakṣaṇam || 220 ||*

नित्यं विभुं सर्वगतं सुसूक्ष्मं
 अन्तर्बहिःशून्यमनन्यमात्मनः ।
 विज्ञाय सम्यङ्निजरूपमेतत्
 पुमान् विपाप्मा विरजो विमृत्युः ॥ 221 ॥

*nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ
 antarbahiḥśūnyamananyamātmanaḥ |
 vijñāya samyañnijarūpametat
 pumān vipāpmā virajo vimṛtyuḥ || 221 ||*

विशोक आनन्दघनो विपश्चित्
 स्वयं कुतश्चिन्न बिभेति कश्चित् ।
 नान्योऽस्ति पन्था भवबन्धमुक्तेः
 विना स्वतत्त्वावगमं मुमुक्षोः ॥ 222 ॥

*viśoka ānandaghano vipaścīt
 svayaṁ kutaścinna bibheti kaścīt |
 nānyo'sti panthā bhavabandhamukteḥ
 vinā svatattvāvagamaṁ mumukṣoḥ || 222 ||*

So too, leaving aside the body, the intellect and the reflection of cit in it, and realising in the cave of the intellect, the witness, the self, which is knowledge absolute, which is the cause of everything, which is distinct from the gross and the subtle, which is eternal and omnipresent, all-pervading and supremely subtle, which is without exterior or interior, which is the one self, by fully realising this, one becomes free from sin, blemish, death and grief and becomes the ocean of bliss. Being illumined, he is not afraid of anyone. For him who seeks liberation, there is no other path to break away from the bonds of transmigration than realising the truth of his own self.[Verse 220 and 221 and 222]

Verse 223

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।
येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥ 223 ॥

brahmābhinnatvavijñānam bhavamokṣasya kāraṇam |
yenādvitīyamānandam brahma sampadyate budhaiḥ || 223||

The cause for liberation from transmigration is the realisation of one's identity with Brahman. By means of this, wise men attain Brahman, the one without a second, the bliss Absolute. [Verse 223]

Verse 224

ब्रह्मभूतस्तु संसृत्यै विद्वान्नावर्तते पुनः ।
विज्ञातव्यमतः सम्यग्ब्रह्माभिन्नत्वमात्मनः ॥ 224 ॥

brahmabhūtastu saṁsṛtyai vidvānnāvartate punaḥ |
vijñātavyamataḥ samyagbrahmābhinnatvamātmanah || 224||

No more does one return to the world of transmigration after having become of the nature of Brahman. One must, therefore, strive to realise one's identity with Brahman. [Verse 224]

Verse 225

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ 225 ॥

satyam jñānamanantam brahma viśuddham param svataḥsiddham |
nityānandaikarasam pratyagabhinnaṁ nirantaram jayati || 225||

Brahman is existence-knowledge absolute, extremely pure, transcendental, self-existing, eternal, indivisible bliss, not essentially different from the individual Jiva and with no differences within or without. It is ever Victorious! [Verse 225]

Verse 226

सदिदं परमाद्वैतं स्वस्मादन्यस्य वस्तुनोऽभावात् ।

न ह्यन्यदस्ति किञ्चित् सम्यक् परमार्थतत्त्वबोधदशायाम् ॥ 226 ॥

sadidaṁ paramādvaitaṁ svasmādanasya vastuno'bhāvāt |

na hyanyadasti kiñcit samyak paramārthatattvabodhadāśāyam || 226 ||

This absolute oneness alone is real since there is nothing other than the self. Truly, there is no other independent entity in the state of realisation of the supreme truth. [Verse 226]

Verse 227

यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात् ।

तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् ॥ 227 ॥

yadidaṁ sakalaṁ viśvaṁ nānārūpaṁ pratītamajñānāt |

tatsarvaṁ brahmaiva pratyastāśeṣabhāvanādoṣam || 227 ||

This entire universe which, because of ignorance, appears to be of infinite forms, is in fact, Brahman alone, which is free from all limitations of thought.[Verse 227]

Verse 228

मृत्कार्यभूतोऽपि मृदो न भिन्नः

कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात् ।

न कुम्भरूपं पृथगस्ति कुम्भः

कुतो मृषा कल्पितनाममात्रः ॥ 228 ॥

mṛtkāryabhūto'pi mṛdo na bhinnaḥ

kumbho'sti sarvatra tu mṛtsvarūpāt |

na kumbharūpaṁ pṛthagasti kumbhaḥ

kuto mṛṣā kalpitanāmamātraḥ || 228 ||

Though a pot is a modification of clay, it is not any different from it. In Essence, the pot is the same everywhere, so why call it a pot. It is merely a false and fancied name. [Verse 228]

Verse 229

केनापि मृद्भिन्नतया स्वरूपं
घटस्य संदर्शयितुं न शक्यते ।
अतो घटः कल्पित एव मोहा-
न्मृदेव सत्यं परमार्थभूतम् ॥ 229 ॥

*kenāpi mṛdbhinnaṭayā svarūpaṁ
ghaṭasya sandarśayitum na śakyate |
ato ghaṭaḥ kalpita eva mohā-
nmṛdeva satyaṁ paramārthabhūtam || 229||*

No one can show by demonstration that the essence of a mud-pot is other than the mud. Therefore, the pot is merely imagined through delusion and the mud aspect alone is the enduring reality in the mud-pot.[Verse 229]

Verse 230

सद्ब्रह्मकार्यं सकलं सदेवं
तन्मात्रमेतन्न ततोऽन्यदस्ति ।
अस्तीति यो वक्ति न तस्य मोहो
विनिर्गतो निद्रितवत्प्रजल्पः ॥ 230 ॥

*sadbrahmakāryaṁ sakalaṁ sadevaṁ
tanmātrametanṇa tato'nyadasti |
astīti yo vakti na tasya mohō
vinirgato nidritavatprajalpaḥ || 230||*

So too, the entire universe, being the effect of the real Brahman, can be nothing other than it. It is of the essence of that and it cannot exist apart from that. Anyone who says it does, is Still under delusion and twiddles like one in deep sleep. [Verse 230]

Verse 231

ब्रह्मैवेदं विश्वमित्येव वाणी

श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।

तस्मादेतद्ब्रह्ममात्रं हि विश्वं

नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥ 231 ॥

brahmaivedaṁ viśvamityeva vāṇī

śrautī brūte'tharvaniṣṭhā variṣṭhā |

tasmādetadbrahmamātraṁ hi viśvaṁ

nādbhiṣṭhānādbhinnatā'ropitasya || 231||

Truly, this entire universe is Brahman this is the declaration of the Atharva-Veda. Therefore, this universe is Brahman alone, for a superimposition has no existence independent of its Substratum. [Verse 231]

Verse 232

सत्यं यदि स्याज्जगदेतदात्मनोऽ

नन्तत्त्वहानिर्निगमाप्रमाणता ।

असत्यवादित्वमपीशितुः स्या-

न्नैतत्त्रयं साधु हितं महात्मनाम् ॥ 232 ॥

satyaṁ yadi syājjagadetadātmano'

nantattvahanirnigamāpramāṇatā |

asatyavāditvamapiśituḥ syā-

nnaitattrayaṁ sādhu hitaṁ mahātmanām || 232||

If the universe as it is, is real, the Atman would not be infinite, the scriptures would be false, the lord Himself would be guilty of Having spoken an untruth. None of these three is considered either desirable or wholesome by the pure minded ones.[Verse 232]

Verse 233

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।

न च मत्स्थानि भूतानीत्येवमेव व्यचीकलृपत् ॥ 233 ॥

īśvaro vastutattvajño na cāhaṁ teṣvavasthitaḥ |

na ca matsthāni bhūtānītyevameva vyacīkṛpat || 233 ||

The lord, who knows the secret of all things, has expressly supported this view in his words, “But i do not live in them” “Nor do beings exist in Me”[Verse 233]

Verse 234

यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम् ।

यन्नोपलभ्यते किञ्चिदतोऽसत्स्वप्नवन्मृषा ॥ 234 ॥

yadi satyaṁ bhavedviśvaṁ suṣuptāvupalabhyatām |

yannopalabhyate kiñcidato'satsvapnavanmṛṣā || 234 ||

If the universe were true, it would have been perceived even in the deep sleep state. Since it is not at all perceived, it must be, like dreams, false and unreal. [Verse 234]

Verse 235

अतः पृथङ्नास्ति जगत्परात्मनः

पृथक्प्रतीतिस्तु मृषा गुणादिवत् ।

आरोपितस्यास्ति किमर्थवत्ताऽ-

धिष्ठानमाभाति तथा भ्रमेण ॥ 235 ॥

ataḥ pṛthannāsti jagatparātmanah

pṛthakpratītistu mṛṣā guṇādivat |

āropitasyāsti kimarthavattā'-

dhiṣṭhānamābhāti tathā bhrameṇa || 235 ||

Therefore, the world does not exist independent of the supreme self and like ‘Qualities’ the notion of its separateness is false. Can a superimposition have any meaning apart from its own substratum? Through delusion, it is the substratum itself which appears like that. [Verse 235]¹⁰⁴

Verse 236

भ्रान्तस्य यद्यद्भ्रमतः प्रतीतं

ब्रह्मैव तत्तद्रजतं हि शुक्तिः ।

इदंतया ब्रह्म सदैव रूप्यते

त्वारोपितं ब्रह्मणि नाममात्रम् ॥ 236 ॥

bhrāntasya yadyadbhramataḥ pratītaṁ

brahmaiva tattadrajataṁ hi śuktiḥ |

idantayā brahma sadaiva rūpyate

tvāropitaṁ brahmaṇi nāmamātram || 236 ||

Through error of judgement whatever a deluded man perceives can only be Brahman and Brahman alone. The silvery sheen perceived is nothing but a mother-of-pearl. Brahman is ever-present as 'this' universe and that which is superimposed on Brahman can only be a name.

[Verse 236]

Verse 237, 238

अतः परं ब्रह्म सदद्वितीयं
 विशुद्धविज्ञानघनं निरञ्जनम् ।
 प्राशान्तमाद्यन्तविहीनमक्रियं
 निरन्तरानन्दरसस्वरूपम् ॥ 237 ॥

*ataḥ param brahma sadadvitīyaṁ
 viśuddhavijñānaghanam nirañjanam |
 prāśāntamādyantavihīnamakriyaṁ
 nirantarānandarasasvarūpam || 237||*

निरस्तमायाकृतसर्वभेदं
 नित्यं सुखं निष्कलमप्रमेयम् ।
 अरूपमव्यक्तमनाख्यमव्ययं
 ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥ 238 ॥

*nirastamāyākṛtasarvabhedam
 nityam sukham niṣkalamaprameyam |
 arūpamavyaktamanākhyamavyayaṁ
 jyotiḥ svayaṁ kiñcididaṁ cakāsti || 238||*

Therefore, whatever is manifested is the supreme Brahman itself-real, Non-dual, extremely pure, the essence of knowledge absolute, taintless, supremely peaceful, without beginning or end, beyond all activity, always of the nature of bliss absolute, transcending all diversities created by Maya, eternal, the essence of joy, indivisible, immeasurable, formless, Unmanifest, nameless, immutable and self effulgent. [Verse 237 and 238]

Verse 239

ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।

केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥ 239 ॥

jñātṛjñeyajñānaśūnyamanantaṁ nirvikalpakam |

kevalākhaṇḍacinmātraṁ paraṁ tattvaṁ vidurbudhāḥ || 239 ||

Sages realise the supreme truth in which there are no distinctions such as the knower, the knowledge and the known; which is infinite, transcendental and which is of the essence of knowledge absolute. [Verse 239]

Verse 240

अहेयमनुपादेयं मनोवाचामगोचरम् ।

अप्रमेयमनाद्यन्तं ब्रह्म पूर्णमहं महः ॥ 240 ॥

aheyamanupādeyaṁ manovācāmagocaram |

aprameyamanādyantaṁ brahma pūrṇamaham mahat || 240 ||

That which can neither be thrown away nor taken up, that which lies beyond the limits of mind and speech, which is immeasurable, which is without beginning and end, which is whole and one's own self, which is of outshining glory That is the self.[Verse 240]

Verse 241, 242

तत्त्वंपदाभ्यामभिधीयमानयोः
 ब्रह्मात्मनोः शोधितयोर्यदीत्थम् ।
 श्रुत्या तयोस्तत्त्वमसीति सम्यग्
 एकत्वमेव प्रतिपाद्यते मुहुः ॥ 241 ॥

tattvampadābhyāmabhidhīyamānayoḥ
brahmātmanoḥ śodhitayoryadīttham |
śrutyā tayostattvamasīti samyag
ekatvameva pratipādyate muhuḥ || 241||

ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः
 निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।
 खद्योतभान्वोरिव राजभृत्ययोः
 कूपाम्बुराश्योः परमाणुमेवोः ॥ 242 ॥

aikyaṁ tayorlakṣitayorna vācyayoḥ
nigadyate'nyonyaviruddhadharminōḥ |
khadyotabhānvoriva rājabhṛtyayoḥ
kūpāmburāśyoḥ paramāṇumervōḥ || 242||

If Sruti in her maxim 'That thou art', repeatedly establishes the identity of Brahman and Jiva, indicated by the term 'That' (tat) and 'Thou' (Tvam) respectively, then stripping these terms of their relative associations, their implied but not literal meanings are to be inculcated. For they are of contradictory attributes like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Meru and the Atom. [Verse 241 and 242]

Verse 243

तयोर्विरोधोऽयमुपाधिकल्पितो

न वास्तवः कश्चिदुपाधिरेषः ।

ईशस्य माया महदादिकारणं

जीवस्य कार्यं शृणु पञ्चकोशम् ॥ 243 ॥

tayorvirodho'yamupādhikalpito

na vāstavaḥ kaścidadupādhireṣaḥ |

īśasya māyā mahadādikāraṇaṁ

jīvasya kāryaṁ śṛṇu pañcakośam || 243 ||

The difference between them is only created by Superimposition and is not real. The conditioning in the case of Ishvara is Maya or Mahat and so on, and listen, the conditionings in the case of the Jiva are the five sheaths. [Verse 243]

Verse 244

एतावुपाधी परजीवयोस्तयोः

सम्यङ्निरासे न परो न जीवः ।

राज्यं नरेन्द्रस्य भटस्य खेटकः

तयोरपोहे न भटो न राजा ॥ 244 ॥

etāvupādhī parajīvayostayoḥ

samyaṁnirāse na paro na jīvaḥ |

rājyaṁ narendrasya bhaṭasya khaṭakaḥ

tayorapohe na bhaṭo na rājā || 244 ||

These two are superimpositions of Ishvara and Jiva, but when they are completely eliminated, there is neither Ishvara nor Jiva. When the kingdom of the king and the shield of the soldier are taken away, there can neither be a king nor a soldier. [Verse 244]

Verse 245

अथात आदेश इति श्रुतिः स्वयं
निषेधति ब्रह्मणि कल्पितं द्वयम् ।
श्रुतिप्रमाणानुगृहीतबोधा-
त्तयोर्निरासः करणीय एव ॥ 245 ॥

*athāta ādeśa iti śrutiḥ svayaṁ
niṣedhati brahmaṇi kalpitaṁ dvayam |
śrutipramāṇānugrhitabodhā-
ttayornirāsaḥ karaṇīya eva || 245 ||*

‘Now is the injunction’ and so on. In these words the scriptures reject the imagined duality in Brahman. Supported by the authority of the scriptures one must certainly eliminate these two superimpositions by means of direct realisation. [Verse 245]

Verse 246

नेदं नेदं कल्पितत्वान्न सत्यं
रज्जुदृष्टव्यालवत्स्वप्नवच्च ।
इत्थं दृश्यं साधुयुक्त्या व्यपोह्य
ज्ञेयः पश्चादेकभावस्तयोर्यः ॥ 246 ॥

*nedam nedam kalpitatvānna satyaṁ
rajjudṛṣṭavyālavatsvapnavacca |
itthaṁ dṛśyaṁ sādhyuktyā vyapolhya
jñeyaḥ paścādekabhāvastayoryaḥ || 246 ||*

‘Neither this(Gross), nor this (Subtle)’ like the snake seen in the rope and like dreams, are not real, being products of the imagination. By a perfect elimination of the objective world by reasoning, one must realise the oneness underlying the Jiva and the Ishvara. [Verse 246]

Verse 247

ततस्तु तौ लक्षणया सुलक्ष्यौ

तयोरखण्डैकरसत्वसिद्धये ।

नालं जहत्या न तथाऽजहत्या

किन्तूभयार्थात्मिकयैव भाव्यम् ॥ 247 ॥

tatastu tau lakṣaṇayā sulakṣyaū

tayorakhaṇḍaīkarasatvasiddhaye |

nālaṁ jahatyā na tathā'jahatyā

kintūbhayārthātmikayaiva bhāvyam || 247 ||

Therefore, the two terms (Ishvara and Jiva), should be carefully considered through their indicative meanings in order to establish their absolute identity. Neither 'The method of total rejection', Nor 'The method of complete retention' will suffice. One must reason by a combined process of both.[Verse 247]

Verse 248, 249

स देवदत्तोऽयमितीह चैकता
 विरुद्धधर्माशमपास्य कथ्यते ।
 यथा तथा तत्त्वमसीतिवाक्ये
 विरुद्धधर्मानुभयत्र हित्वा ॥ 248 ॥

*sa devadatto'yamitīha caikatā
 viruddhadrharmāśamapāsyā kathyate |
 yathā tathā tattvamasītivākye
 viruddhadrharmānubhayatra hitvā || 248||*

संलक्ष्य चिन्मात्रतया सदात्मनोः
 अखण्डभावः परिचीयते बुधैः ।
 एवं महावाक्यशतेन कथ्यते
 ब्रह्मात्मनोरैक्यमखण्डभावः ॥ 249 ॥

*samlakṣya cinmātratayā sadātmanoh
 akhaṇḍabhāvaḥ paricīyate budhaiḥ |
 evaṁ mahāvākyaśatena kathyate
 brahmātmanoraikyamakhaṇḍabhāvaḥ || 249||*

‘This is that Devadatta Just as in this sentence, the identity expressed is Arrived at by eliminating contradictory portions. So too, it is in the statement, ‘That thou Art’. Men of wisdom should give up contradictory elements on both sides and recognise the identity of Ishvara and Jiva, carefully noting that the essence of both is knowledge absolute. In such hundreds of scriptures, wise declare the oneness and the identity of Brahman and the Jiva. [Verse 248 and 249]

Verse 250

अस्थूलमित्येतदसन्निरस्य

सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।

अतो मृषामात्रमिदं प्रतीतं

जहीहि यत्स्वात्मतया गृहीतम् ।

ब्रह्माहमित्येव विशुद्धबुद्ध्या

विद्धि स्वमात्मानमखण्डबोधम् ॥ 250 ॥

asthūlamityetadasannirasya

siddham svato vyomavadapratarkeyam |

ato mṛṣāmātramidaṁ pratītaṁ

jahīhi yatsvātmatayā grhītam |

brahmāhamityeva viśuddhabuddhyā

viddhi svamātmānamakhaṇḍabodham || 250 ||

Discarding the not-self, in the light of the passages such as ‘it is not gross and so on’, one realises the self, which is self established, unattached like the sky and beyond the pale of thought. So negate this illusory body which you perceive and have accepted as your own self. With a purified understanding that ‘i am Brahman’, realise your own self which is knowledge absolute. [Verse 250]

Verse 251

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं
तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।
यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 251 ॥

*mṛtkāryaṁ sakalaṁ ghaṭādi satataṁ mṛṇmātramevāhitaṁ
tadvatsajjanitaṁ sadātmakamidaṁ sanmātramevākḥilaṁ |
yasmānnāsti sataḥ paraṁ kimapi tatsatyaṁ sa ātmā svayaṁ
tasmāttattvamasi praśāntamamalaṁ brahmādvayaṁ yatparam ||251||*

All Modifications of mud such as the pot are accepted by the mind as real but are, in fact, mud alone, so too, the entire universe which comes from Brahman, is Brahman alone and nothing other than Brahman, the self existent reality, one's very own self. Thou art That, the serene, the pure, the supreme Brahman, the Non-dual.[Verse 251]

Verse 252

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 252 ॥

*nidrākalpitadeśakālaṁ viṣayaññātrādi sarvaṁ yathā
mithyā tadvadibāpi jāgrati jagatṣvājñānakāryatvataḥ |
yasmādevamidaṁ śarīrakaṇapṛāṇāhamādyapyasat
tasmāttattvamasi praśāntamamalaṁ brahmādvayaṁ yatparam ||252||*

Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the Pranas, the ego and so on, are unreal, thou art that, the serene, the pure, the supreme Brahman the non-dual. [Verse 252]

Verse 253

यत्र भ्रान्त्या कल्पित तद्विवेके

तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।

स्वप्ने नष्टं स्वप्नविश्वं विचित्रं

स्वस्माद्विन्नं किन्तु दृष्टं प्रबोधे ॥ 253 ॥

yatra bhrāntyā kalpita tadviveke

tattanmātraṁ naiva tasmādvibhinnaṁ |

svapne naṣṭaṁ svapnaviśvaṁ vicitraṁ

svasmādbhinnaṁ kinnu dṛṣṭaṁ prabodhe || 253 ||

That which is wrongly supposed to exist in something, is when the truth about it is known, recognised as nothing other than the 'Substratum' and not at all different from it. The pluralistic dream universe appears and subsides in the dream itself. On waking, does it appear as something different from one's own mind? [Verse 253]

Verse 254

जातिनीतिकुलगोत्रदूरगं

नामरूपगुणदोषवर्जितम् ।

देशकालविषयातिवर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

jātinītikulagotrādūragam

nāmarūpaguṇadoṣavarjitaṁ |

deśakālaṣayātivartī yad

brahma tattvamasi bhāvayātmani || 254 ||

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense objects 'That Brahman thou art' Meditate on this in your mind.[Verse 254]

Verse 255

यत्परं सकलवागगोचरं

गोचरं विमलबोधचक्षुषः ।

शुद्धचिद्धनमनादि वस्तु यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 255 ॥

yatparam sakalavāgagocaram

gocaram vimalabodhacakṣuṣaḥ |

śuddhacidghanamanādi vastu yad

brahma tattvamasi bhāvayātmani || 255 ||

The supreme Brahman which is beyond the expression of speech, which is only for the eye of 'Pure illumination', which is pure Mass of consciousness, which is a Beginningless entity - 'That Brahman thou art' - Meditate on this in your mind.[Verse 255]

Verse 256

षड्भिरूर्मिभिरयोगि योगिहृद्-

भावितं न करणैर्विभावितम् ।

बुद्धयवेद्यमनवद्यमस्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 256 ॥

ṣaḍbhirūrmibhirayogi yogihṛd-

bhāvitam na karaṇairvibhāvitam |

buddhyavedyamana vadyamasti yad

brahma tattvamasi bhāvayātmani || 256 ||

That which is untouched by the 'six waves of sorrow', which the yogi's heart meditates upon but which is not grasped by the sense organs, that which the intellect cannot know, which is unimpeachable - 'That Brahman thou art' Meditate on this in your mind. [Verse 256]

Verse 257

भ्रान्तिकल्पितजगत्कलाश्रयं

स्वाश्रयं च सदसद्विलक्षणम् ।

निष्कलं निरुपमानवद्धि यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 257 ॥

bhrāntikalpitajagatkalāśrayam

svāśrayam ca sadasadvilakṣaṇam |

niṣkalam nirupamānavaddhi yad

brahma tattvamasi bhāvayātmani || 257||

That which is the 'substratum' for the universe and its various aspects which are all due to delusion, which supports itself, which is other than the gross and the subtle, which has no parts and truly has no comparison 'That Brahman thou art' - Meditate on this in your mind. [Verse 257]

Verse 258

जन्मवृद्धिपरिणत्यपक्षय-

व्याधिनाशनविहीनमव्ययम् ।

विश्वसृष्ट्यवविघातकारणं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 258 ॥

janmavṛddhipariṇatyapakṣaya-

vyādhināśanavihīnamavyayam |

viśvasṛṣṭyavavighātakāraṇam

brahma tattvamasi bhāvayātmani || 258||

That which is changeless and so free from birth, growth, development, waste, disease and death, which is indestructible and the cause of the creation, maintenance and dissolution of the universe 'That Brahman thou art' - Meditate on this in your mind.[Verse 258]

Verse 259

अस्तभेदमनपास्तलक्षणं

निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 259 ॥

astabhedamanapāstalakṣaṇaṁ

nistarāṅgajalarāśiniścalam |

nityamuktamavibhaktamūrti yad

brahma tattvamasi bhāvayātmāni || 259 ||

That which is free from all distinctions, which is never of the nature of Non-existence, which is calm like an ocean without waves, which is ever free and is of indivisible form 'That Brahman thou art' - Meditate on this in your mind. [Verse 259]

Verse 260

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ

kāraṇāntaranirāsyakāraṇam |

kāryakāraṇavilakṣaṇaṁ svayaṁ

brahma tattvamasi bhāvayātmāni || 260 ||

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in your mind. [Verse 260]

Verse 261

निर्विकल्पकमनल्पमक्षरं

यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययसुखं निरञ्जनं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 261 ॥

nirvikalpakamanalpamakṣaram

yatkṣarākṣaravilakṣaṇam param |

nityamavyayasukham nirañjanam

brahma tattvamasi bhāvayātmani || 261 ||

That which is free from Maya, which is infinite and indestructible, which is other than the world of change, which is supreme and eternal, which is permanent and indivisible bliss, untainted 'That Brahman thou art' - Meditate on this in your mind. [Verse 261]

Verse 262

यद्विभाति सद्नेकधा भ्रमा-

न्नामरूपगुणविक्रियात्मना ।

हेमवत्स्वयमविक्रियं सदा

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 262 ॥

yadvibhāti sadanekadhā bhramā-

nnāmarūpaguṇavikriyātmanā |

hemavatsvayamavikriyam sadā

brahma tattvamasi bhāvayātmani || 262 ||

That one reality, which appears variously because of delusion though itself always unchanged and assumes names and forms, qualities and changes, like gold through all its modifications 'That Brahman thou art' - Meditate on this in your mind. [Verse 262]

Verse 263

यच्चकास्त्यनपरं परात्परं

प्रत्यगेकरसमात्मलक्षणम् ।

सत्यचित्सुखमनन्तमव्ययं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 263 ॥

yaccakāstyānaparam parātparam

pratyagekarasamātmalakṣaṇam |

satyacitsukhamanantamavyayam

brahma tattvamasi bhāvayātmani || 263 ||

That beyond which there is nothing, which is above Maya which is superior to its effects - The universe which is the innermost subjective self, which is of one essence, which is continuous existence-knowledge-bliss, which is infinite and immutable 'That Brahman thou art' - Meditate on this in you mind.[Verse 263]

Verse 264

उक्तमर्थमिममात्मनि स्वयं

भावयेत्प्रथितयुक्तिभिर्धिया ।

संशयादिरहितं कराम्बुवत्

तेन तत्त्वनिगमो भविष्यति ॥ 264 ॥

uktamarthamimamātmāni svayam

bhāvayetprathitayuktibhirdhiyā |

saṁśayādirahitam karāmbuvat

tena tattvanigamo bhaviṣyati || 264 ||

One must meditate with the intellect in one's heart on the truth indicated above by means of scriptural arguments. By These means, one will realise truth without any doubts and the like, just like water in the hollow of one's hand. [Verse 264]

Verse 265

सम्बोधमात्रं परिशुद्धतत्त्वं
विज्ञाय संघे नृपवच्च सैन्ये ।
तदाश्रयः स्वात्मनि सर्वदा स्थितो
विलापय ब्रह्मणि विश्वजातम् ॥ 265 ॥

*sambodhamātram pariśuddhatattvaṁ
vijñāya saṅghe nṛpavacca sainye |
tadāśrayaḥ svātmani sarvadā sthito
vilāpaya brahmaṇi viśvajātam || 265||*

In this cause-effect bundle, realising knowledge absolute free from ignorance and its effects, like the king in an army, resting in that knowledge, ever established in your own self, merge the universe into Brahman. [Verse 265]

Verse 266

बुद्धौ गुहायां सदसद्विलक्षणं
ब्रह्मास्ति सत्यं परमद्वितीयम् ।
तदात्मना योऽत्र वसेद्गुहायां
पुनर्न तस्याङ्गगुहाप्रवेशः ॥ 266 ॥

*buddhau guhāyām sadasadvilakṣaṇam
brahmāsti satyaṁ paramadvitīyam |
tadātmanā yo'tra vasedguhāyām
punarna tasyāṅgaguhāpraveśaḥ || 266||*

In the cave of the intellect is Brahman, other than the gross and the subtle, existence, supreme and non-dual. He no more enters the mother's womb who dwells in this cave as Brahman. [Verse 266]

Verse 267

ज्ञाते वस्तुन्यपि बलवती वासनाऽनादिरेषा
कर्ता भोक्ताप्यहमिति दृढा याऽस्य संसारहेतुः ।
प्रत्यग्दृष्ट्याऽऽत्मनि निवसता सापनेया प्रयत्ना-
न्मुक्तिं प्राहुस्तदिह मुनयो वासनातानवं यत् ॥ 267 ॥

jñāte vastunyapi balavatī vāsanā'nādireṣā
kartā bhoktāpyahamiti dṛḍhā yā'sya saṁsārahetuḥ |
pratyagdr̥ṣṭyā''tmani nivasatā sāpaneyā prayatnā-
nmuktiṁ prāhustadiha munayo vāsanātānavam yat || 267||

Even after the realisation of truth, there remains a powerful Beginningless, deep impression that one is doer and the enjoyer, which is the cause for rebirth. By living in a subjective state of steady identification with the self, it has to be conscientiously removed. That which is the annihilation of the Vasanas, here and now, is called liberation by the sages. [Verse 267]

Verse 268

अहं ममेति यो भावो देहाक्षादावनात्मनि ।
अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ 268 ॥

aḥam mameti yo bhāvo dehākṣādāvanātmani |
adhyāso'yaṁ nirastavyo viduṣā svātmaniṣṭhayā || 268||

‘I’ and ‘mine’ this notion in the body, sense organs and so on, which are the not-self this superimposition the wise man must end by identification with his own self. [Verse 268]

Verse 269

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।
सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममतिं जहि ॥ 269 ॥

jñātvā svaṁ pratyagātmānaṁ buddhitadvṛttisākṣiṇam |
so'hamityeva sadvṛttyā'nātmanyātmamatiṁ jahi || 269||

Realising your innermost self, as the witness, of the intellect, and its disturbances and ever maintaining the thought 'That I am' shed your identification with the not-self. [Verse 269]

Verse 270

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।
शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ 270 ॥

lokānuvartanaṁ tyaktvā tyaktvā dehānuvartanam |
śāstrānuvartanaṁ tyaktvā svādhyāsāpanayaṁ kuru || 270||

Leaving your involvement with social formalities, leaving all ideas of beautifying the body, leaving aside unnecessary study of the Shastras, banish the superimposition which has crept up on the self. [Verse 270]

Verse 271

लोकवासनया जन्तोः शास्त्रवासनयापि च ।
देहवासनया ज्ञानं यथावन्नैव जायते ॥ 271 ॥

lokavāsanayā jantoḥ śāstravāsanayāpi ca |
dehavāsanayā jñānaṁ yathāvannaiva jāyate || 271

People cannot attain realisation because of their desire to run after the world, their thirst for unnecessary study of the Shastras and their anxiety to pamper the body. [Verse 271]

Verse 272

संसारकारागृहमोक्षमिच्छो-

रयोमयं पादनिबन्धशृङ्खलम् ।

वदन्ति तज्ज्ञाः पटु वासनात्रयं

योऽस्माद्विमुक्तः समुपैति मुक्तिम् ॥ 272 ॥

saṁsāra-kārāgṛhamokṣamiccho-

rayomayaṁ pādani-bandhaśṛṅkhalam |

vadanti tajjñāḥ paṭu vāsanātrayaṁ

yo'smādvimuktaḥ samupaiti muktim || 272 ||

The wise have spoken of the three kinds of Vasanas as iron chains shackling the feet, for him who wishes to be liberated from the prison house of this world. He who is free from them, attains liberation. [Verse 272]

Verse 273

जलादिसंसर्गवशात्प्रभूत-

दुर्गन्धधूताऽगरुदिव्यवासना ।

संघर्षणेनैव विभाति सम्य-

ग्विधूयमाने सति बाह्यगन्धे ॥ 273 ॥

jalādisaṁsarga-vaśātprabhūta-

durgandhadhūtā'garudivya-vāsanā |

saṅgharṣaṇenaiva vibhāti samya-

gvidhūyamāne sati bāhyagandhe || 273 ||

The captivating fragrance of the Agarū (Agolocum) which gets enveloped by an insufferable stink created by its contact with water again manifest itself as soon as the enveloping smell is entirely removed by scrubbing. [Verse 273]

Verse 274

अन्तःश्रितानन्तदूरन्तवासना-

धूलीविलिप्ता परमात्मवासना ।

प्रज्ञातिसंघर्षणतो विशुद्धा

प्रतीयते चन्दनगन्धवत् स्फुटम् ॥ 274 ॥

antaḥśritānantadūrantavāsanā-

dhūlīviliptā paramātmavāsanā |

prajñātisaṅgharṣaṇato viśuddhā

pratīyate candanagandhavat sphuṭam || 274||

The fragrance of the supreme self, like the fragrance of Sandalwood, is covered by the dust of unending Vasanas deeply ingrained in the mind and is again clearly perceived when it is purified by a continuous securing with knowledge. [Verse 274]

Verse 275

अनात्मवासनाजालैस्तिरोभूतात्मवासना ।

नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटम् ॥ 275 ॥

anātmavāsanājālaistirobhūtātmavāsanā |

nityātmamiṣṭhayaṁ teṣāṁ nāśe bhāti svayaṁ sphuṭam || 275||

Innumerable desires for things that are the not-self cloud the desire for self-realisation. When these have been destroyed by being constantly established in the self, the Atman Manifest all by itself. [Verse 275]

Verse 276

यथा यथा प्रत्यगवस्थितं मनः

तथा तथा मुञ्चति बाह्यवासनाम् ।

निःशेषमोक्षे सति वासनानां

आत्मानुभूतिः प्रतिबन्धशून्या ॥ 276 ॥

yathā yathā pratyagavasthitam manaḥ

tathā tathā muñcati bāhyavāsanām |

niḥśeṣamokṣe sati vāsanānām

ātmānubhūtiḥ pratibandhaśūnyā || 276 ||

To the extent the mind becomes steadily established in the Subjective self, to that extent it leaves its desires of the objects of the world, when all such desires completely end, then there is the clear, Unimpeached realisation of the self. [Verse 276]

Verse 277

स्वात्मन्येव सदा स्थित्वा मनो नश्यति योगिनः ।

वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥ 277 ॥

svātmanyeva sadā sthitvā mano naśyati yoginaḥ |

vāsanānām kṣayaścātaḥ svādhyāsāpanayam kuru || 277 ||

Being ever fixed on his own self, the Mediator's mind ends. Then there is a complete cessation of Vasanas. SO negate entirely your superimposition. [Verse 277]

Verse 278

तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति ।

तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ 278 ॥

tamo dvābhyāṃ rajaḥ sattvātsattvaṃ śuddhena naśyati |

tasmātsattvamavaṣṭabhya svādhyāsāpanayaṃ kuru || 278||

Tamas is destroyed both by rajas and Sattva; rajas by Sattva and Sattva is destroyed on 'Purification'. Therefore, solely depending upon Sattva, deny entirely your superimposition. [Verse 278]

Verse 279

प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।

धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥ 279 ॥

prārabdham puṣyati vapuriti niścitya niścalaḥ |

dhairyamālambya yatnena svādhyāsāpanayaṃ kuru || 279||

Knowing for certain that your prarabdha will nourish this body, remain undisturbed and with courage, deny entirely your superimposition. [Verse 279]

Verse 280

नाहं जीवः परं ब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।

वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ 280 ॥

nāhaṃ jīvaḥ paraṃ brahmetyatadvyāvṛttipūrvakam |

vāsanāvegataḥ prāptasvādhyāsāpanayaṃ kuru || 280||

'i am not the Jiva, i am the supreme Brahman' Thus by eliminating all that is the not-self, deny entirely your superimpositions which manifest through the propulsion of your past 'urges'. [Verse 280]

Verse 281

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वार्त्म्यमात्मनः ।
क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ 281 ॥

śrutyā yuktyā svānubhūtyā jñātvā sārṣvātmyamātmanah |
kvacidābhāsataḥ prāptasvādhyāsāpanayaṁ kuru || 281||

Having realised your own self to be the self in all through scriptures, by reasoning and from your own direct experience, deny entirely your superimpositions, even when a slight trace appears. [Verse 281]

Verse 282

अनादानविसर्गाभ्यामीषन्नास्ति क्रिया मुनेः ।
तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥ 282 ॥

anādānavisargābhyāmīṣannāsti kriyā muneḥ |
tadekaniṣṭhayā nityaṁ svādhyāsāpanayaṁ kuru || 282||

Since he has no idea of eating or evacuating, the sage has no relationship with action. Therefore, through continuous involvement in the contemplation of Brahman, deny entirely all your superimpositions. [Verse 282]

Verse 283

तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।
ब्रह्मण्यात्मत्वदाढ्याय स्वाध्यासापनयं कुरु ॥ 283 ॥

tattvamasyādivākyaotthabrahmātmāikatvabodbataḥ |
brahmanyātmatvadāḍhyāya svādhyāsāpanayaṁ kuru || 283||

By means of the realised knowledge of the identity of Brahman and Atman, Arising from such great maxims of the Vedas as ‘That thou art’, Deny entirely your superimpositions in order to strengthen your identification with Brahman. [Verse 283]

Verse 284

अहंभावस्य देहेऽस्मिन्निःशेषविलयावधि ।

सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥ 284 ॥

ahambhāvasya dehe'sminniḥśeṣavilayāvadhi |

sāvadhānena yuktātmā svādhyāsāpanayaṁ kuru || 284||

Till the identification with the body is completely rooted out, with Vigilance and concentration, deny entirely all your superimpositions. [Verse 284]

Verse 285

प्रतीतिर्जीवजगतोः स्वप्नवद्भाति यावता ।

तावन्निरन्तरं विद्वन्स्वाध्यासापनयं कुरु ॥ 285 ॥

pratītirjīvajagatoḥ svapnavadbhāti yāvatā |

tāvannirantaraṁ vidvansvādhyāsāpanayaṁ kuru || 285||

O learned one! As long as even a dreamlike perception of the world of objects and of the experiencing ego (Jiva) Persists; continuously strive to deny entirely all your superimpositions. [Verse 285]

Verse 286

निद्राया लोकवार्तायाः शब्दादेरपि विस्मृतेः ।

क्वचिन्नावसरं दत्त्वा चिन्तयात्मानमात्मनि ॥ 286 ॥

nidrāyā lokavārtāyāḥ śabdāderapi viśmr̥teḥ |

kvacinnāvasaraṁ dattvā cintayātmānamātmāni || 286||

Without giving even the slightest change to forget the Atman because of sleep (Unawareness), Matters of the world or sense Objects, reflect Steadily upon the self in the mind. [Verse 286]

Verse 287

मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।

त्यक्त्वा चाण्डालवद्दूरं ब्रह्मीभूय कृती भव ॥ 287 ॥

mātāpitrormalodbhūtaṁ malamāṁsamayaṁ vapuḥ |

tyaktvā cāṇḍālavaddūraṁ brahmībhūya kṛtī bhava || 287||

Shunning to a safe distance, like an outcast, this body which has come from the impurities of the parents and which itself is constituted of flesh and its impurities, assert your divine Brahmi nature and realise the Fulfillment of your life. [Verse 287]

Verse 288

घटाकाशं महाकाश इवात्मानं परात्मनि ।

विलाप्याखण्डभावेन तूष्णी भव सदा मुने ॥ 288 ॥

ghaṭākāśaṁ mahākāśa ivātmānaṁ parātmani |

vilāpyākhaṇḍabhāvena tūṣṇī bhava sadā mune || 288||

Merging the infinite ego in the supreme self, like the pot space in the infinite space, by meditating on their identity, be forever peaceful, O Sage! . [Verse 288]

Verse 289

स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना ।

ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥ 289 ॥

svaprakāśamadhiṣṭhānaṁ svayambhūya sadātmanā |

brahmāṇḍamapi piṇḍāṇḍaṁ tyajyatāṁ malabhāṇḍavat || 289||

Yourself becoming the self-luminous Brahman, the sole substratum of all things, reject the macrocosm and microcosm, like two unclean parcels. [Verse 289]

Verse 290

चिदात्मनि सदानन्दे देहारूढामहंधियम् ।
निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ 290 ॥

cidātmani sadānande dehārūḍhāmahandhiyam |
niveśya liṅgamutsṛjya kevalo bhava sarvadā || 290||

Shifting your identification which is now fixed in the body to the Atman which is existence-knowledge-bliss, rejecting the subtle body, may you become, ever the pure self alone. [Verse 290]

Verse 291

यत्रैष जगदाभासो दर्पणान्तः पुरं यथा ।
तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ॥ 291 ॥

yatraiṣa jagadābhāso darpaṇāntaḥ puram yathā |
tadbrahmāhamiti jñātvā kṛtakṛtyo bhaviṣyasi || 291||

That in which there is the 'illusion' of the universe, just as the 'city in the mirror', that Brahman you are. Knowing this, you will experience the fulfilment of your life. [Verse 291]

Verse 292

यत्सत्यभूतं निजरूपमाद्यं
चिदद्वयानन्दमरूपमक्रियम् ।
तदेत्य मिथ्यावपुरुत्सृजेत
शैलूषवद्वेषमुपात्तमात्मनः ॥ 292 ॥

yatsatyabhūtaṁ nijarūpamādyam
cidadvayānandamarūpamakriyam |
tadetya mithyāvapurutsrjeta
śailūṣavadveṣamupāttamātmanah || 292 ||

Attaining that which is intrinsically one's essence, which is knowledge absolute and bliss, non-dual, which is beyond all forms and activities, one should cease identifying with the false body, like the actor who relinquishes his dress and make-up. [Verse 292]

Verse 293

सर्वात्मना दृश्यमिदं मृषैव
नैवाहमर्थः क्षणिकत्वदर्शनात् ।
जानाम्यहं सर्वमिति प्रतीतिः
कुतोऽहमादेः क्षणिकस्य सिध्येत् ॥ 293 ॥

sarvātmanā drśyamidaṁ mṛṣaiṣva
naivāhamarthaḥ kṣaṇikatvadarśanāt |
jānāmyahaṁ sarvamiti pratītiḥ
kuto'hamādeḥ kṣaṇikasya sidhyet || 293 ||

The objective world is quite unreal/ neither is the ego real. For it is seen to be fleeting. How then can the apparent 'I know all' be true of the ego and so on, which are momentary? [Verse 293]

Verse 294

अहंपदार्थस्त्वहमादिसाक्षी

नित्यं सुषुप्तावपि भावदर्शनात् ।

ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं

तत्प्रत्यगात्मा सदसद्विलक्षणः ॥ 294 ॥

ahampadārthastvahamādisākṣī

nityaṁ suṣuptāvapi bhāvadarśanāt |

brūte hyajo nitya iti śrutiḥ svayaṁ

tatpratyagātmā sadasadvilakṣaṇaḥ || 294 ||

But the real 'I' witnesses the ego and so on. It is always there, even in deep sleep. 'it is unborn, eternal', Says Sruti herself. Different, therefore, from the gross and the subtle is Paramatman. [Verse 294]

Verse 295

विकारिणां सर्वविकारवेत्ता

नित्याविकारो भवितुं समर्हति ।

मनोरथस्वप्नसुषुप्तिषु स्फुटं

पुनः पुनर्दृष्टमसत्त्वमेतयोः ॥ 295 ॥

vikāriṇāṁ sarvavikāravettā

nityāvikāro bhavitum samarhati |

manorathasvapnasuṣuptiṣu sphuṭaṁ

punaḥ punardṛṣṭamasattvametaayoḥ || 295 ||

That which is the knower of all changes in all things which are liable to change, must doubtless be eternal and changeless. Again and again, the unreality of the gross and the subtle bodies is clearly perceived in one's fancy, dream and deep sleep. [Verse 295]

Verse 296

अतोऽभिमानं त्यज मांसपिण्डे

पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।

कालत्रयाबाध्यमखण्डबोधं

ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥ 296 ॥

ato'bhimānaṁ tyaja māṁsapīṇḍe

piṇḍābhimāninyapi buddhikalpite |

kālatrayābādhyamakhaṇḍabodhaṁ

jñātvā svamātmānamupaihi śāntim || 296||

Therefore, reject you identification with this mass of flesh and with the ego or the subtle body, of which are the imaginations of the intellect. By Realising your own self which is knowledge Absolute, which cannot be denied in the three period of time, attain to the state of supreme peace. [Verse 296]

Verse 297

त्यजाभिमानं कुलगोत्रनाम-

रूपाश्रमेष्वाद्र्शवाश्रितेषु ।

लिङ्गस्य धर्मानपि कर्तृतादि-

स्त्यक्ता भवाखण्डसुखस्वरूपः ॥ 297 ॥

tyajābhimānaṁ kulagotraṇāma-

rūpāśrameṣvārdraśavāśriteṣu |

liṅgasya dharmānapi kartṛtādi-

styaktā bhavākhaṇḍasukhasvarūpaḥ || 297||

Renounce your identification with family, lineage, name, form and order in life which are attributes of the body which is like a foul corpse. Sp too, renounce your ideas of agency and so on, which are attributes of the subtle body. Thus become the very essence of bliss Absolute. [Verse 297]

Verse 298

सन्त्यन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः ।

तेषामेवं मूलं प्रथमविकारो भवत्यहंकारः ॥ 298 ॥

santyanye pratibandhāḥ puṁsaḥ saṁsārahetavo dṛṣṭāḥ |

teṣāmevaṁ mūlaṁ prathamavikāro bhavatyahaṅkāraḥ || 298||

It is observed that are other obstacles also which hurt man into a whirl of birth and deaths. Their one root, for the reasons given above, is the ego, the first modification of ignorance. [Verse 298]

Verse 299

यावत्स्यात्स्वस्य सम्बन्धोऽहंकारेण दुरात्मना ।

तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥ 299 ॥

yāvatsyātsvasya sambandho'haṅkāreṇa durātmanā |

tāvanna leśamātrāpi muktivārtā vilakṣaṇā || 299||

As long as there is any relationship with this vile ego, so long there should not be even the slightest talk about liberation, which is unparalleled. [Verse 299]

Verse 300

अहंकारग्रहान्मुक्तः स्वरूपमुपपद्यते ।

चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥ 300 ॥

ahaṅkāragrahaṇmuktaḥ svarūpamupapadyate |

candradvimalaḥ pūrṇaḥ sadānandaḥ svayamprabhaḥ || 300||

Freed from the shackles of the ego, like the moon freed from the eclipse, man gains his true nature and becomes untainted, infinite, ever blissful and self effulgent. [Verse 300]

Verse 301

यो वा पुरे सोऽहमिति प्रतीतो

बुद्ध्या प्रकल्पतस्तमसाऽतिमूढया ।

तस्यैव निःशेषतया विनाशे

ब्रह्मात्मभावः प्रतिबन्धशून्यः ॥ 301 ॥

yo vā pure so'hamiti pratīto

buddhyā prakalptastamasā'timūḍhayā |

tasyaiva niḥśeṣatayā vināśe

brahmātmabhāvaḥ pratibandhaśūnyaḥ || 301 ||

The ego is that which has been produced by the intellect, which is deluded by 'Nescience' and which is perceived in this body as 'I am so and so' When this ego sense is totally annihilated, one attains an unobstructed identity with Brahman.[Verse 301]

Verse 302

ब्रह्मानन्दनिधिर्महाबलवताऽहंकारघोराहिना

संवेष्ट्यात्मनि रक्ष्यते गुणमयैश्चण्डेस्त्रिभिर्मस्तकैः

विज्ञानाख्यमहासिना श्रुतिमता विच्छिद्य शीर्षत्रयं

निर्मूल्याहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुंक्षमः ॥ 302 ॥

brahmānandanidhirmahābala-vatā'haṅkāraghorāhinā

saṁveṣṭyātmāni rakṣyate guṇamayaiścaṇḍestribhirmastakaiḥ

vijñānākhyamahāsinā śrutimatā vicchidya śīrṣatrayaṁ

nirmūlyāhimimaṁ nidhiṁ sukhakaraṁ dhīro'nubhoktuṁkṣamaḥ || 302 ||

The treasure of the bliss of Brahman is enwrapped by the mighty and dreadful serpent of the ego sense, and Jealously guarded for its selfish use, by its three fierce hoods, the three Gunas. The wise man who destroys it by severing its three heads with the great sword of Realisation, in accordance with the teachings of the scriptures, alone can enjoy this treasure which brings bliss. [Verse 302]

Verse 303

यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।

कथमारोग्याय भवेत्तद्वदहन्तापि योगिनो मुक्त्यै ॥ 303 ॥

yāvadvā yatkiñcidviṣadoṣasphūrtirasti ceddehe |

kathamārogyāya bhavettadvadahantāpi yogino muktyai || 303||

As long as there is even a trace of poison left in the body, how can one hope for complete recovery? Such too is the effect of the Ego Sense Upon the mediator's liberation. [Verse 303]

Verse 304

अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहृत्या ।

प्रत्यक्तत्त्वविवेकादिदमहमस्मीति विन्दते तत्त्वम् ॥ 304 ॥

ahamo'tyantaniṣṛṭṭyā tatkr̥tanānāvikalpasamhṛtyā |

pratyaktattvavivekādidamahamasmīti vindate tattvam || 304||

By the complete cassation of the ego sense, gained by restraining the diverse mental waves, created by the ego itself and through the discrimination of the innermost reality, one experiences reality as 'I am this'. [Verse 304]

Verse 305

अहंकारे कर्तर्यहमिति मतिं मुञ्च सहसा
विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।
यदध्यासात्प्राप्ता जनिमृतिजरादुःखबहुला
प्रतीचश्चिन्मूर्तेस्तव सुखतनोः संसृतिरियम् ॥ 305 ॥

*ahaṅkāre kartaryahamiti matiṁ muñca sahasā
vikārātmanyātmāpratiphalaḥjuṣi svasthitimuṣi |
yadadhyāsātprāptā janimṛtijarādulḥkhabahulā
pratīcaścinmūrtestava sukhatanoh saṁsṛtiriyam || 305 ||*

Renounce immediately your identification with the ego sense, the ‘sense of agency’ which is by its very nature a modification and is lit up by a reflection of the self. It diverts one from being established in the self. Identifying yourself with this (False sense), you have reached this relative existence, full of the miseries of birth, decay, death, although you are the witness, the essence of knowledge - Bliss absolute.[Verse 305]

Verse 306

सदैकरूपस्य चिदात्मनो विभो-
रानन्दमूर्तेरनवद्यकीर्तेः ।
नैवान्यथा क्वाप्यविकारिणस्ते
विनाहमध्यासममुष्य संसृतिः ॥ 306 ॥

*sadaikarūpasya cidātmano vibho-
rānandamūrteranavadyakīrteḥ |
naivānyathā kvāpyavikāriṇaste
vināhamadhyāsamamuṣya saṁsṛtiḥ || 306 ||*

But for you identification with the ego sense there is no transmigration for you, who are immutable and eternally the same, knowledge absolute, omnipresent, bliss absolute and of unsullied glory.
[Verse 306]

Verse 307

तस्मादहंकारमिमं स्वशत्रुं

भोक्तुर्गले कण्टकवत्प्रतीतम् ।

विच्छिद्य विज्ञानमहासिना स्फुटं

भुङ्क्वात्मसाम्राज्यसुखं यथेष्टम् ॥ 307 ॥

tasmādahaṅkāramimam svaśatruṁ

bhokturgale kaṇṭakavatpratītam |

vicchidya vijñānamahāsinā sphuṭam

bhukṣvātmasāmrajyasukhaṁ yatheṣṭam || 307||

Therefore, with the great sword of realisation, destroying this ego sense, your enemy - Which is like a thorn in the throat of a man who is eating Enjoy directly and freely the bliss of your own domain, the Majesty of the Atman. [Verse 307]

Verse 308

ततोऽहमादेर्विनिवर्त्य वृत्तिं

संत्यक्तरागः परमार्थलाभात् ।

तूष्णीं समास्स्वात्मसुखानुभूत्या

पूर्णात्मना ब्रह्मणि निर्विकल्पः ॥ 308 ॥

tato'hamādervinivartya vṛttim

santyaktarāgaḥ paramārthālābhāt |

tūṣṇīm samāssvātmasukhānubhūtyā

pūrṇātmanā brahmaṇi nirvikalpaḥ || 308||

Checking the activities of the ego and renouncing all attachments, through the experience of the supreme reality, be free from duality through the enjoyment of the bliss of the self and remain serene in Brahman. For, then you have attained your infinite nature.[Verse 308]

Verse 309

समूलकृत्तोऽपि महानहं पुनः

व्युल्लेखितः स्याद्यदि चेतसा क्षणम् ।

संजीव्य विक्षेपशतं करोति

नभस्वता प्रावृषि वारिदो यथा ॥ 309 ॥

samūlakṛtto'pi mahānahaṁ punaḥ

vyullekhitaḥ syādyadi cetasā kṣaṇam |

sañjīvyā vikṣepaśataṁ karoti

nabhasvatā prāvṛṣi vārido yathā || 309||

Even though completely rooted out, this terrible ego sense, if revived in the mind (Vyullekhitaḥ) even for a moment, returns to life and creates hundreds of mischief's, like a cloud ushered in by the wind during the rainy season. [Verse 309]

Verse 310

निगृह्य शत्रोरहमोऽवकाशः

क्वचिन्न देयो विषयानुचिन्तया ।

स एव संजीवनहेतुरस्य

प्रक्षीणजम्बीरतरोरिवाम्बु ॥ 310 ॥

nigrhya śatrorahamo'avakāśaḥ

kvacinna deyo viṣayānucintayā |

sa eva sañjīvanaheturasya

prakṣīṇajambīratarorivāmbu || 310||

Having once overpowered this enemy, the ego, not a single moment's rest should be given to it to ruminate over sense objects. That is verily the cause of its returning to life, just like water is the cause for the flowering of a citron tree that has dried up before.[Verse 310]

Verse 311

देहात्मना संस्थित एव कामी
विलक्षणः कामयिता कथं स्यात् ।
अतोऽर्थसन्धानपरत्वमेव
भेदप्रसक्त्या भवबन्धहेतुः ॥ 311 ॥

*dehātmanā samsthita eva kāmī
vilakṣaṇaḥ kāmayitā katham syāt |
ato'rthasandhānaparatvameva
bhedaprasaktyā bhavabandhabhetuḥ || 311 ||*

He alone, who has identified himself with the body, is greedy of sense pleasures. How can one, devoid of the body idea be greedy? Hence, the tendency to ruminate over sense objects is, indeed, the cause for the 'Bondage of Becoming', and the idea of distinction or Duality. [Verse 311]

Verse 312

कार्यप्रवर्धनाद्वीजप्रवृद्धिः परिदृश्यते ।
कार्यनाशाद्वीजनाशस्तस्मात्कार्यं निरोधयेत् ॥ 312 ॥

*kāryapravardhanādvījapravṛddhiḥ paridrśyate |
kāryanāśādvījanāśastasmātkāryam nirodhayet || 312 ||*

When the 'effects' are flourishing, the 'seeds' also are observed to increase. When the 'effects' are destroyed, the 'seeds' also are destroyed. Therefore, the 'effect' must be subdued. [Verse 312]

Verse 313

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।

वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥ 313 ॥

vāsanāvṛddhitāḥ kāryaṁ kāryavṛddhyā ca vāsanā |

vardhate sarvathā puṁsaḥ saṁsāro na nivartate || 313||

Through the increase of Vasanas, Egocentric 'Work' increases and when there is an increase of Egocentric 'Work', there is an increase of Vasanas also. Thus, Jivas transmigration never comes to an end. [Verse 313]

Verse 314

संसारबन्धविच्छित्त्यै तद् द्वयं प्रदहेद्यतिः ।

वासनावृद्धिरेताभ्यां चिन्तया क्रियया बहिः ॥ 314 ॥

saṁsārabandhavicchittyai tad dvayaṁ pradahedyatiḥ |

vāsanāvṛddhiretābhyāṁ cintayā kriyayā bahiḥ || 314||

In order to snap the chain of transmigration, one should burn to ashes these two; for, thinking of sense objects and doing selfish action lead to increase of Vasanas. [Verse 314]

Verse 315, 316

ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।

त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ 315 ॥

tābhyāṁ pravardhamānā sā sūte saṁsṛtimātmanah |

trayaṇāṁ ca kṣayopāyaḥ sarvāvasthāsu sarvadā || 315 ||

सर्वत्र सर्वतः सर्वब्रह्ममात्रावलोकनैः ।

सद्भाववासनादाढ्यात्तत्त्रयं लयमश्नुते ॥ 316 ॥

sarvatra sarvataḥ sarvabrahmamātrāvalokanaiḥ |

sadbhāvavāsanādāḍhyāttattrayaṁ layamaśnute || 316 ||

Augmented by these two, the Vasanas produce one's transmigration. These three however, are destroyed by looking Upon everything, under all circumstances, always, everywhere and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman, those three will be annihilated. [Verse 315 and 316]

Verse 317

क्रियानाशे भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।

वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ 317 ॥

kriyānāśe bhaveccintānāśo'smādvāsanākṣayaḥ |

vāsanāprakṣayo mokṣaḥ sā jīvanmuktiriṣyate || 317 ||

With the end of selfish actions, brooding over sense objects ends, which is followed by destruction of Vasanas. The destruction of Vasanas is liberation, and this is considered as liberation - in - Life.[Verse 317]

Verse 318

सद्वासनास्फूर्तिविजृम्भणे सति
ह्यसौ विलीनाप्यहमादिवासना ।
अतिप्रकृष्टाप्यरुणप्रभायां
विलीयते साधु यथा तमिस्रा ॥ 318 ॥

sadvāsanāsphūrtivijrmbhaṇe sati
hyasau vilīnāpyahamādivāsanā |
atiprakṛṣṭāpyaruṇaprabhāyām
vilīyate sādhu yathā tamisrā || 318||

When the longing to be one with Brahman has Vividly risen to expression, the egocentric Vasanas will readily disappear, as the most intense darkness completely disappears to the glow of the rising sun. [Verse 318]

Verse 319

तमस्तमःकार्यमनर्थजालं
न दृश्यते सत्युदिते दिनेशे ।
तथाऽद्वयानन्दरसानुभूतौ
न वास्ति बन्धो न च दुःखगन्धः ॥ 319 ॥

tamastamaḥkāryamanarthajālaṁ
na drśyate satyudite dīneśe |
tathā'dvayānandarāsānubhūtau
na vāsti bandho na ca duḥkhagandhaḥ || 319||

Darkness and its resultant evils are not noticed when the sun rises. So too, on realisation of bliss absolute, there is neither bondage nor the least trace of misery. [Verse 319]

Verse 320

दृश्यं प्रतीतं प्रविलापयन्सन्

सन्मात्रमानन्दघनं विभावयन् ।

समाहितः सन्बहिरन्तरं वा

कालं नयेथाः सति कर्मबन्धे ॥ 320 ॥

drśyaṁ pratītaṁ pravilāpayansan

sanmātramānandaghanam vibhāvayan |

samāhitaḥ sanbahirantaram vā

kālaṁ nayethāḥ sati karmabandhe || 320 ||

Causing the perceived universe, both external and internal to vanish, and meditating Upon the reality, the bliss-embodied, one should pass one's time watchfully for any residual prarabdha. [Verse 320]

Verse 321

प्रमादो ब्रह्मनिष्ठायां न कर्तव्यः कदाचन ।

प्रमादो मृत्युरित्याह भगवान्ब्रह्मणः सुतः ॥ 321 ॥

pramādo brahmaniṣṭhāyāṁ na kartavyaḥ kadācana |

pramādo mṛtyurityāha bhagavānbrahmaṇaḥ sutaḥ || 321 ||

One should never neglect one's steady atonement with Brahman. Bhagavan Sanatkumara, the creator's own son, has called inadvertence, death itself. [Verse 321]

Verse 322

न प्रमादादनर्थोऽन्यो ज्ञानिनः स्वस्वरूपतः ।

ततो मोहस्ततोऽहंघीस्ततो बन्धस्ततो व्यथा ॥ 322 ॥

na pramādādanartho'nyo jñāninaḥ svasvarūpataḥ |

tato mohastato'bandhīstato bandhastato vyathā || 322||

No Greater danger is there for the Man of Wisdom than carelessness about his own real nature. Form this comes delusion, thence egoism. This is followed by bondage and then by Misery. [Verse 322]

Verse 323

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।

विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥ 323 ॥

viṣayābhimukhaṁ dr̥ṣṭvā vidvāṁsamapi viśmṛtiḥ |

vikṣepayati dhīdoṣairyoṣā jāramiva priyam || 323||

Finding even a wise man hankering after the sense objects, forgetfulness torments him through the evil propensities of the intellect, as a woman torments her doting paramour.[Verse 323]

Verse 324

यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।

आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ 324 ॥

yathāpakṛṣṭaṁ śaivālaṁ kṣaṇamātraṁ na tiṣṭhati |

āvṛṇoti tathā māyā prājñaṁ vāpi parāṇmukhaṁ || 324||

As moss, even if removed, does not stay away for a moment, but closes up to cover the water again, so also Maya, or Nescience, covers even a wise man, if he ever gets extrovert. [Verse 324]

Verse 325

लक्ष्यच्युतं चेद्यदि चित्तमीषद्

बहिर्मुखं सन्निपतेत्ततस्ततः ।

प्रमादतः प्रच्युतकेलिकन्दुकः

सोपानपङ्क्तौ पतितो यथा तथा ॥ 325 ॥

lakṣyacyutaṁ cedyadi cittamīṣad

bahirmukhaṁ sannipatettatastataḥ |

pramādataḥ pracyutakelikandukaḥ

sopānapaṅktau patito yathā tathā || 325 ||

If the mind ever so slightly strays from the ideal and becomes outgoing, then it goes down and down, just as a ball, inadvertently dropped on a flight of stairs, bounces down from one step to another. [Verse 325]

Verse 326

विषयेष्वाविशच्चेतः संकल्पयति तद्गुणान् ।

सम्यक्संकल्पनात्कामः कामात्पुंसः प्रवर्तनम् ॥ 326 ॥

viṣayeṣvāviśaccetaḥ saṅkalpayati tadguṇān |

samyaksaṅkalpanātkāmaḥ kāmātpuṁsaḥ pravartanam || 326 ||

When the mind enters the sense objects it reflects upon their qualities. From mature reflection arises desire. After desiring, a man sets about to gain that thing and thus fulfil his desire. [Verse 326]

Verse 327, 328

ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः । पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते ॥ 327 ॥	<i>tataḥ svarūpavibhraṁśo vibhraṣṭastu patatyadhaḥ </i> <i>patitasya vinā nāśaṁ punarnāroha īkṣyate 327 </i>
संकल्पं वर्जयेत्तस्मात्सर्वानर्थस्य कारणम् । अपथ्यानि हि वस्थूनि व्याधिग्रस्तो यथोत्सृजेत् ।। ३२८ ॥	<i>saṅkalpaṁ varjayettasmātsarvānarthasya kāraṇam </i> <i>apathyāni hi vasthūni vyādhigrasto yathotsrjet 328 </i>

Through inadvertence, a man may deviate from his real nature. The man, who has thus deviated, falls. The fallen comes to ruin, and is rarely seen to rise again. Therefore, just, as the eatables, prohibited by the doctor, are not taken by the victim of the disease, one should totally give up the habit of reflecting upon the sense objects, which is the root cause for all the mischief. [Verse 327, 328]

Verse 329

अतः प्रमादान्न परोऽस्ति मृत्युः विवेकिनो ब्रह्मविदः समाधौ । समाहितः सिद्धिमुपैति सम्यक् समाहितात्मा भव सावधानः ॥ 329 ॥	<i>ataḥ pramādānna paro'sti mṛtyuḥ</i> <i>vivekino brahmavidaḥ samādhau </i> <i>samāhitaḥ siddhimupaiti samyak</i> <i>samāhitātmā bhava sāvadhānaḥ 329 </i>
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Therefore, to the discriminating knower of Brahman there is no greater death than inadvertence to meditation. But the man who meditates regularly attains complete success. (Therefore) carefully meditate (upon Brahman) in your mind. [Verse 329]

Verse 330

जीवतो यस्य कैवल्यं विदेहे स च केवलः ।

यत्किञ्चित्पश्यतो भेदं भयं ब्रूते यजुः श्रुतिः ॥३३०॥

jīvato yasya kaivalyam videhe sa ca kevalaḥ |

yatkiñcitpaśyato bhedaṁ bhayaṁ brūte yajuḥ śrutih || 330 ||

He who is completely aloof, even while living, is alone really aloof after the dissolution of the body. The Yajur-Veda declares that there is fear for one who sees the least bit of distinction. [Verse 330]

Verse 331

यदा कदा वापि विपश्चिदेष

ब्रह्मण्यनन्तेऽप्यणुमात्रभेदम् ।

पश्यत्यथामुष्य भयं तदैव

यद्वीक्षितं भिन्नतया प्रमादात् ॥ 331 ॥

yadā kadā vāpi vipaścideṣa

brahmaṇyanante'pyaṇumātrabhedam |

paśyatyathāmuṣya bhayaṁ tadaiva

yadvīkṣitaṁ bhinnatayā pramādāt || 331 ||

Whenever the wise man recognises even the least difference in the infinite Brahman, at once, that which he sees as different through Mistake, becomes a source of fear to him. [Verse 331]

Verse 332

श्रुतिस्मृतिन्यायशतैर्निषिद्धे

दृश्येऽत्र यः स्वात्ममतिं करोति ।

उपैति दुःखोपरि दुःखजातं

निषिद्धकर्ता स मलिम्लुचो यथा ॥ 332 ॥

śrutismṛtinyāyaśatairniṣiddhe

drśye'tra yaḥ svātmamatiṁ karoti |

upaiti duḥkhopari duḥkhajātaṁ

niṣiddhakartā sa malimluco yathā || 332 ||

He who identifies himself with the objective universe, which has been denied by hundreds of Sruti's, Smritis and reasoning's, suffers one misery after another, like a thief, for he indulges in something forbidden. [Verse 332]

Verse 333

सत्याभिसंधानरतो विमुक्तो

महत्त्वमात्मीयमुपैति नित्यम् ।

मिथ्याभिसन्धानरतस्तु नश्येद्

दृष्टं तदेतद्यदचौरचौरयोः ॥ 333 ॥

satyābhisandhānarato vimukto

mahattvamātmīyamupaiti nityam |

mithyābhisandhānaratastu naśyed

drṣṭaṁ tadetadyadacauracaurayoḥ || 333 ||

He who devotes himself to meditation on the reality, and is free from Nescience, attains to the eternal glory of the Atman. But he who dwells on the 'unreal' is destroyed. That this is so is illustrated in the case of one who is not a thief and one who is a thief.[Verse 333]

Verse 334

यतिरसदनुसन्धिं बन्धहेतुं विहाय

स्वयमयमहमस्मीत्यात्मदृष्ट्यैव तिष्ठेत्

सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या

हरति परमविद्याकार्यदुःखं प्रतीतम् ॥ 334 ॥

yatirasadanusandhim bandhahetum vihāya

svayamayamahamasmītyātmadr̥ṣṭyaiva tiṣṭhet

sukhayati nanu niṣṭhā brahmaṇi svānubhūtyā

harati paramavidyākāryadulḥkhaṁ pratītam || 334 ||

The Sadhaka, should give up dwelling on the unreal, which causes bondage, and should always fix his thoughts on the Atman as 'This, I Myself am'. For, Steadfastness in Brahman gained through the realisation of ones' identity with it, give rise to bliss and thoroughly removes the misery born of nescience, which one experiences in the state of ignorance.[Verse 334]

Verse 335

बाह्यानुसन्धिः परिवर्धयेत्फलं

दुर्वासनामेव ततस्ततोऽधिकाम् ।

ज्ञात्वा विवेकैः परिहृत्य बाह्यं

स्वात्मानुसन्धिं विदधीत नित्यम् ॥ 335 ॥

bāhyānusandhiḥ parivardhayetphalaṁ

durvāsanāmeva tatastato'dhikām |

jñātvā vivekaiḥ parihṛtya bāhyaṁ

svātmānusandhim vidadhīta nityam || 335 ||

Constant contemplation upon the external objects will only gather up its fruits, namely, enhancing the evil propensities, which grow from bad to worse. Knowing this, through discrimination, one should leave the thoughts of external objects and constantly apply oneself to meditation on the self. [Verse 335]

Verse 336

बाह्ये निरुद्धे मनसः प्रसन्नता
मनःप्रसादे परमात्मदर्शनम् ।
तस्मिन्सुदृष्टे भवबन्धनाशो
बहिर्निरोधः पदवी विमुक्तेः ॥ 336 ॥

*bāhye niruddhe manasaḥ prasannatā
manahprasāde paramātmadarśanam |
tasminsudṛṣṭe bhavabandhanāśo
bahirnirodhaḥ padavī vimukteḥ || 336||*

When the Objective world is shut out, the mind becomes quiet, and in the quiet mind arises the vision of the Paramatman. When 'That' is perfectly realised, the chain of birth and deaths is broken. Hence the Shutting out of the external world is the initial step for reaching liberation. [Verse 336]

Verse 337

कः पण्डितः सन्सदसद्विवेकी
श्रुतिप्रमाणः परमार्थदर्शी ।
जानन्हि कुर्यादसतोऽवलम्बं
स्वपातहेतोः शिशुवन्मुमुक्षुः ॥ 337 ॥

*kaḥ paṇḍitaḥ sansadasad-vivekī
śrutipramāṇaḥ paramārthadarśī |
jānanhi kuryādasato'valambam
svapātabetoḥ śīśuvanmumukṣuḥ || 337||*

Where is the man who being learned, able to discriminate between the real and the unreal, believing the Vedas as Authority, fixing his gaze Upon the Atman, the supreme reality, and being a seeker after liberation, will, like a child, consciously run after the unreal, which will surely cause his fall? [Verse 337]

Verse 338

देहादिसंसक्तिमतो न मुक्तिः

मुक्तस्य देहाद्यभिमत्यभावः ।

सुप्तस्य नो जागरणं न जाग्रतः

स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात् ॥ 338 ॥

dehādisaṁsaktimato na muktiḥ

muktasya dehādyabhimatyabhāvaḥ |

suptasya no jāgaraṇaṁ na jāgrataḥ

svapnastayorbhinnaguṇāśrayatvāt || 338 ||

There is no liberation for him who is attached to the body and so on, and the liberated man has no identification with his body and so on. The sleeping man is not awake, nor is the waking man asleep, for, these two states are contradictory in nature. [Verse 338]

Verse 339

अन्तर्बहिः स्वं स्थिरजङ्गमेषु

ज्ञात्वाऽऽत्मनाधारतया विलोक्य ।

त्यक्ताखिलोपाधिरखण्डरूपः

पूर्णात्मना यः स्थित एष मुक्तः ॥ 339 ॥

antarbahiḥ svaṁ sthirajaṅgameṣu

jñātvā'ātmanādhāratayā vilokya |

tyaktākhilopādhirakhaṇḍarūpaḥ

pūrṇātmanā yaḥ sthita eṣa muktaḥ || 339 ||

That man is free who, knowing the self through his mind in all moving and unmoving objects and observing it as their substratum, renounces all superimpositions and remains as the absolute and the infinite self. [Verse 339]

Verse 340

सर्वात्मता बन्धविमुक्तिहेतुः

सर्वात्मभावान्न परोऽस्ति कश्चित् ।

दृश्याग्रहे सत्युपपद्यतेऽसौ

सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥ 340 ॥

sarvātmatā bandhavamuktihetuḥ

sarvātmabhāvānna paro'sti kaścit |

dr̥śyāgrāhe satyupapadyate'sau

sarvātmabhāvo'sya sadātmaniṣṭhayā || 340 ||

To recognise the universe as the self is the means of release from all sense of bondage. There is nothing higher than realising the 'Universe as the self'. One realises this state by excluding the objective world through steadfastness in the eternal Atman. [Verse 340]

Verse 341

दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो

बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियां कुर्वतः ।

संन्यस्ताखिलधर्मकर्मविषयैर्नित्यात्मनिष्ठापरैः

तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः ॥ 341 ॥

dr̥śyasyāgrahaṇaṁ katham nu ghaṭate dehātmanā tiṣṭhato

bāhyārthānubhavaprasaktamanasastattatkriyāṁ kurvataḥ |

sannyastākṣiladharmakarmaviṣayairnityātmaniṣṭhāparaiḥ

tattvajñaiḥ karaṇīyamātmāni sadānandecchubhiryatnataḥ || 341 ||

How is the exclusion of the objective world possible for him who lives identified with the body, whose mind is attached to the perception of external Object, and who performs various acts for that end? This exclusion should be carefully practised by sages who have renounced all kinds of duties and actions and Objects, who are passionately devoted to the eternal Atman and who wish to possess undying bliss Absolute. [Verse 341]

Verse 342

सर्वात्मसिद्धये भिक्षोः कृतश्रवणकर्मणः ।

समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ 342 ॥

sarvātmasiddhaye bhikṣoḥ kṛtāśravaṇakarmanāḥ |

samādhim vidadhātyeṣā śānto dānta iti śrutiḥ || 342 ||

To the Sannyasi who has listened to the discourses upon the scriptures and who has cultivated ‘calmness, self-control’ and so on, to him the Sruti prescribes Samadhi for realising that ‘The whole universe is the self’ (Sarvatma-Siddhi). [Verse 342]

Verse 343

आरूढशक्तेरहमो विनाशः

कर्तुन्न शक्य सहसापि पण्डितैः ।

ये निर्विकल्पाख्यसमाधिनिश्चलाः

तानन्तराऽनन्तभवा हि वासनाः ॥ 343 ॥

ārūḍhaśakterahamo vināśaḥ

kartunna śakya sahasāpi paṇḍitaiḥ |

ye nirvikalpākhyasamādhiniścalāḥ

tānantarā'nantabhavā hi vāsanāḥ || 343 ||

Even wise men find it impossible to suddenly destroy the ego, once it has become strong, except for those who have become perfectly calm through Nirvikalpa Samadhi. Indeed, desires are the effects of innumerable births. [Verse 343]

Verse 344

अहंबुद्ध्यैव मोहिन्या योजयित्वाऽऽवृतेर्बलात् ।

विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥ 344 ॥

ahambuddhyaiva mohinyā yojayitvā'āvṛteṛbalāt |

vikṣepaśaktiḥ puruṣam vikṣepayati tadguṇaiḥ || 344 ||

The ‘Projecting-power’, through the aid of the ‘Veiling-power’ confuses, then man with storms of egoistic ideas, and distracts him through the attributes of that agitation. [Verse 344]

Verse 345

विक्षेपशक्तिविजयो विषमो विधातुं
निःशेषमावरणशक्तिनिवृत्त्यभावे ।
दृग्दृश्ययोः स्फुटपयोजलवद्विभागे
नश्येत्तदावरणमात्मनि च स्वभावात् ।
निःसंशयेन भवति प्रतिबन्धशून्यो
विक्षेपणं नहिं तदा यदि चेन्मृषार्थे ॥ 345 ॥

*vikṣepaśaktivijayo viṣamo vidhātum
niḥśeṣamāvaraṇaśaktinivṛttyabhāve |
dṛgdrśyayoḥ sphuṭapayojalavadvibhāge
naśyettadāvaraṇamātmani ca svabhāvāt |
niḥsaṁśayena bhavati pratibandhaśūnyo
vikṣepaṇaṁ nahim tadā yadi cenmṛṣārthe || 345 ||*

It is extremely difficult to conquer the 'Projecting-power' unless the 'veiling-power' is perfectly rooted out. And that covering over the Atman naturally vanishes when the Subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly complete, and it becomes free from all obstacles, when there is no oscillation of the mind the to the false sense objects. [Verse 345]

Verse 346

सम्यग्विवेकः स्फुटबोधजन्यो
विभज्य दृग्दृश्यपदार्थतत्त्वम् ।
छिनत्ति मायाकृतमोहबन्धं
यस्माद्विमुक्तस्तु पुनर्न संसृतिः ॥ 346 ॥

*samyagvivekaḥ sphuṭabodhajanyo
vibhajya dṛgdrśyapadārthatattvam |
chinatti māyākṛtamohabandhaṁ
yasmādvimuktastu punarna saṁsṛtiḥ || 346 ||*

Perfect discrimination arising from direct realisation distinguishes the true nature of the 'Subject' from that of the 'Object' and snaps the bond of delusion created by Maya. There is no More transmigration for one how has liberated himself from this. [Verse 346]

Verse 347

परावरैकत्वविवेकवह्निः
दहत्यविद्यागहनं ह्यशेषम् ।
किं स्यात्पुनः संसरणस्य बीजं
अद्वैतभावं समुपेयुषोऽस्य ॥ 347 ॥

*parāvaraikatvavivekavahniḥ
dahatyavidyāgahanam hyaśeṣam |
kiṁ syātpunaḥ saṁsaraṇasya bījaṁ
advaitabhāvaṁ samupeyuṣo'sya || 347||*

The fire of knowledge that the Jiva is the Brahman, entirely consumes the impenetrable forest of Avidya or nescience. For him who has realised the state of oneness, is there any 'Seed' left for future transmigration? [Verse 347]

Verse 348

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।
मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥ 348 ॥

*āvaraṇasya nivṛttirbhavati hi samyakpadārthadarśanataḥ |
mithyājñānavināśastadvikṣepajanitaduḥkhaṇivṛttiḥ || 348||*

The veil that hides truth gets lifted, indeed, when reality is fully experienced. Soon follows the destruction of false understanding and the cessation of misery brought about by agitations, created by the false knowledge. [Verse 348]

Verse 349

एतत्त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात् ।

तस्माद्वस्तुसतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥ 349 ॥

etattritayaṁ dṛṣṭaṁ samyagrajjusvarūpavijñānāt |

tasmādvastusatattvaṁ jñātavyaṁ bandhamuktaye viduṣā || 349||

These three are observed in the rope when its true nature is fully apprehended. Hence the wise man should know the true nature of things in order to break his bonds. [Verse 349]

Verse 350, 351

अयोऽग्नियोगादिव सत्समन्वयान्

मात्रादिरूपेण विजृम्भते धीः ।

तत्कार्यमेतद्द्वितयं यतो मृषा

दृष्टं भ्रमस्वप्नमनोरथेषु ॥ 350 ॥

ayo'gniyogādiva satsamanvayān

mātrādirūpeṇa vijṛmbhate dhīḥ |

tatkāryametaddvitayaṁ yato mṛṣā

dṛṣṭaṁ bhramasvapnamanoratheṣu || 350||

ततो विकाराः प्रकृतेरहंमुखा

देहावसाना विषयाश्च सर्वे ।

क्षणेऽन्यथाभावितया ह्यमीषा-

मसत्त्वमात्मा तु कदापि नान्यथा ॥ 351 ॥

tato vikārāḥ prakṛterahammukhā

dehāvasānā viṣayāśca sarve |

kṣaṇe'nyathābhāvitayā hyamīṣa-

masattvamātmā tu kadāpi nānyathā || 351||

Just as a piece of iron through contact with fire manifests as fire, the intellect manifests itself as the knower and the known through the immanence of Brahman. These two The effects of the intellect - Are observed to be unreal as in delusion, dream and imagination; so too, the modifications of Prakṛti from the ego down to the gross body and all the sense objects are also unreal. Their unreality is, indeed, due to their being subject to change every moment. And the Atman never changes. [Verse 350 and 351]

Verse 352

नित्याद्वयाखण्डचिदेकरूपो

बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।

अहंपदप्रत्ययलक्षितार्थः

प्रत्यक् सदानन्दघनः परात्मा ॥ 352 ॥

nityādvayākhaṇḍacidekarūpo

buddhyādisākṣī sadasadvilakṣaṇaḥ |

ahampadapratyayalakṣitārthaḥ

pratyak sadānandaghanāḥ parātmā || 352 ||

Eternal, non-dual, unbroken knowledge, of one form, the witness of the intellect and so on, neither gross nor subtle, indicated by the term 'I', the embodiment of subjective eternal bliss, is the nature of the supreme self. [Verse 352]

Verse 353

इत्थं विपश्चित्सदसद्विभज्य

निश्चित्य तत्त्वं निजबोधदृष्ट्या ।

ज्ञात्वा स्वमात्मानमखण्डबोधं

तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥ 353 ॥

itthaṁ vipaścitsadasadvibhajya

niścitya tattvaṁ nijabodhadṛṣṭyā |

jñātvā svamātmānamakhaṇḍabodhaṁ

tebhyo vimuktaḥ svayameva śāmyati || 353 ||

Thus the wise man, discriminating between the real and the unreal, establishing the truth by the insight of his knowledge and realising his own self to be unbroken knowledge, becomes free and himself attains peace. [Verse 353]

Verse 354

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।

समाधिनाऽविकल्पेन यदाऽद्वैतात्मदर्शनम् ॥ 354 ॥

ajñānahṛdayagrantherniḥśeṣavilayastadā |

samādhinā'vikalpena yadā'dvaitātmadarśanam || 354||

When the non-dual Atman is realised in Nirvikalpa Samadhi, the heart's knots of ignorance' are completely destroyed. [Verse 354]

Verse 355

त्वमहमिदमितीयं कल्पना बुद्धिदोषात्

प्रभवति परमात्मन्यद्वये निर्विशेषे ।

प्रविलसति समाधावस्य सर्वो विकल्पो

विलयनमुपगच्छेद्वस्तुतत्त्वावधृत्या ॥ 355 ॥

tvamahamidamitīyaṁ kalpanā buddhidoṣāt

prabhavati paramātmanyadvaye nirviśeṣe |

pravilasati samādhāvasya sarvo vikalpo

vilayanamupagacchedvastutattvāvadhṛtyā || 355||

'You', 'i', 'this', 'that' These concepts are fancied in the supreme self which is absolute and Non-dual, due to inherent defects of the intellect. When the real nature of Brahman is realised in Samadhi, all these concepts are dissolved. [Verse 355]

Verse 356

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिं
कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।
तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्
ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ॥ 356 ॥

*śānto dāntaḥ paramuparataḥ kṣāntiyuktaḥ samādhin
kurvannityaṁ kalayati yatiḥ svasya sarvātmabhāvam |
tenāvidyātimirajanitānsādhū dagdhvā vikalpān
brahmākṛtyā nivasati sukhaṁ niṣkriyo nirvikalpaḥ || 356||*

Serene, self-controlled, perfectly, withdrawn from sense objects, steadfast in silently enduring, struggling to attain Samadhi, the seeker always contemplates on his own self as the self in the universe. Destroying, by these means, all imaginations which arise from the blindness of ignorance, he lives blissfully as Brahman, free from egocentric actions and oscillations of the mind. [Verse 356]

Verse 357

समाहिता ये प्रविलाप्य बाह्यं
श्रोत्रादि चेतः स्वमहं चिदात्मनि ।
त एव मुक्ता भवपाशबन्धैः
नान्ये तु पारोक्ष्यकथाभिधायिनः ॥ 357 ॥

*samāhitā ye pravilāpya bāhyaṁ
śrotrādi cetāḥ svamaham cidātmani |
ta eva muktā bhavapāśabandhaiḥ
nānye tu pārokṣyakathābhidhāyinaḥ || 357||*

They alone are free from the bondage of birth and death who, having attained Samadhi, merge the objective world, the sense organs, the mind, Nay, the very ego, in the Atman, the knowledge absolute, and none else; who blabber their indirect knowledge. [Verse 357]

Verse 358

उपाधिभेदात्स्वयमेव भिद्यते

चोपाध्यपोहे स्वयमेव केवलः ।

तस्मादुपाधेर्विलयाय विद्वान्

वसेत्सदाऽकल्पसमाधिनिष्ठया ॥ 358 ॥

upādhibhedātsvayameva bhidyate

copādhyapohe svayameva kevalaḥ |

tasmādupādhervilayāya vidvān

vasetsadā'kalpasamādhiniṣṭhayā || 358 ||

Through the may 'conditionings', a man is apt to think of his own self as full of diversity; but by removing these he gains his own immutable self. Hence, for the dissolution of his conditionings, the wise man must devote himself to the practice of Nirvikalpa Samadhi. [Verse 358]

Verse 359

सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।

कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥ 359 ॥

sati sakto naro yāti sadbhāvaṁ hyekaniṣṭhayā |

kīṭako bhramaraṁ dhyāyan bhramaratvāya kalpate || 359 ||

One who is attached to the real becomes the real through single pointed devotion, just as worm contemplating intently Upon the wasp (Bhramara), is transformed to become a wasp. [Verse 359]

Verse 360

क्रियान्तरासक्तिमपास्य कीटको
ध्यायन्नलित्वं ह्यलिभावमृच्छति ।
तथैव योगी परमात्मतत्त्वं
ध्यात्वा समायाति तदेकनिष्ठया ॥ 360 ॥

*kriyāntarāsaktimapāsyā kīṭako
dhyāyannalitvaṁ hyalibhāvamṛcchati |
tathaiva yogī paramātmataṭṭvaṁ
dhyātvā samāyāti tadekaniṣṭhaya || 360||*

Just as the insect, renouncing attachment to all other activities thinks intently Upon the wasp and metamorphoses into one, so too, a Yogi meditating Upon the nature of Paramatman, attains it through his single pointed devotion to it. [Verse 360]

Verse 361

अतीव सूक्ष्मं परमात्मतत्त्वं
न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।
समाधिनात्यन्तसुसूक्ष्मवृत्त्या
ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥ 361 ॥

*atīva sūkṣmaṁ paramātmataṭṭvaṁ
na sthūladṛṣṭyā pratipattumarhati |
samādhinātyantasusūkṣmavṛtyā
jñātavyamāryairatisuddhabuddhibhiḥ || 361||*

The real nature of Paramatman is extremely subtle and cannot be reached by the gross outgoing tendency of the mind. It is accessible to noble ones with extremely pure intellects, through Samadhi, brought about by an extraordinary subtlety of the mind. [Verse 361]

Verse 362

यथा सुवर्णं पुटपाकशोधितं

त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।

तथा मनः सत्त्वरजस्तमोमलं

ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥ 362 ॥

yathā suvarṇaṁ puṭapākaśodhitam

tyaktvā malaṁ svātmaguṇaṁ samṛcchati |

tathā manaḥ sattvarajastamomalaṁ

dhyanena santyajya sameti tattvam || 362 ||

Just as gold, by thorough heating in fire, gives up its impurities and gains its own lustre, so too, the mind through meditation, Sheds its impurities of Sattva, Rajas and Tamas and Attains the nature of Brahman. [Verse 362]

Verse 363

निरन्तराभ्यासवशात्तदित्थं

पक्वं मनो ब्रह्मणि लीयते यदा ।

तदा समाधिः सविकल्पवर्जितः

स्वतोऽद्वयानन्दरसानुभावकः ॥ 363 ॥

nirantarābhyāsaśāttadittham

pakvaṁ mano brahmaṇi līyate yadā |

tadā samādhiḥ savikalpavarjitaḥ

svato'dvayānandarāsānubhāvakaḥ || 363 ||

Thus purified by constant practice when the mind merges with Brahman, then Samadhi passes from the Savikalpa to the Nirvikalpa Stage, leading directly to the experience of the bliss of Brahman, the Non-dual. [Verse 363]

Verse 364

समाधिनाऽनेन समस्तवासना-

ग्रन्थेर्विनाशोऽखिलकर्मनाशः ।

अन्तर्बहिः सर्वत एव सर्वदा

स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥ 364 ॥

samādhinā'nena samastavāsanā-

granthervināśo'kḥilakarmanāśaḥ |

antarbahihḥ sarvata eva sarvadā

svarūpavisphūrtirayatnataḥ syāt || 364 ||

By this Samadhi, all desires which are like 'knots' are destroyed. All work comes to an end. And within and without, everywhere and always, takes place a spontaneous manifestation of one's own real nature. [Verse 364]

Verse 365

श्रुतेः शतगुणं विद्यान्मननं मननादपि ।

निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥ 365 ॥

śruteḥ śataguṇam vidyānmananam mananādapi |

nidindhyāsam lakṣaguṇamanantam nirvikalpakam || 365 ||

'Reflection' should be considered a hundred times superior to 'listening' and 'meditation' a hundred thousand time superior to reflection; but Nirvikalpa Samadhi is infinitely more sacred. [Verse 365]

Verse 366

निर्विकल्पकसमाधिना स्फुटं

ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।

नान्यथा चलतया मनोगतेः

प्रत्ययान्तरविमिश्रितं भवेत् ॥ 366 ॥

nirvikalpakasamādhinā sphuṭam

brahmatattvamavagamyate dhruvam |

nānyathā calatayā manogateḥ

pratyayāntaravimiśritam bhavet || 366 ||

By Nirvikalpa Samadhi the true nature of Brahman is clearly and definitely manifest, never otherwise, for then, the mind being unsteady, is apt to be mixed with other perceptions.
[Verse 366]

Verse 367

अतः समाधत्स्व यतेन्द्रियः सन्

निरन्तरं शान्तमनाः प्रतीचि ।

विध्वंसय ध्वान्तमनाद्यविद्यया

कृतं सदेकत्वविलोकनेन ॥ 367 ॥

ataḥ samādhatsva yatendriyaḥ san

nirantaram śāntamanāḥ pratīci |

vidhvaṁsaya dhvāntamanādyavidyayā

kṛtam sadekatvavilokanena || 367 ||

Therefore, with a serene mind and the sense controlled, ever drown the mind in the subjective supreme self, and by realising your identity with that reality, destroy the darkness created by the Beginningless nescience (Avidya)[Verse 367]

Verse 368

योगस्य प्रथमद्वारं वाङ्निरोधोऽपरिग्रहः ।

निराशा च निरीहा च नित्यमेकान्तशीलता ॥ 368 ॥

*yogasya prathamadvāraṁ vāṇnirodho'parigrahaḥ |
nirāśā ca nirīhā ca nityamekāntaśīlatā || 368 ||*

The first gateway of yoga consists of (1) control of speech, (2) Non-acceptance of possessions, (3) Non entertainment of expectations, (4) Freedom from activity and (5) living always in a retired mood. [Verse 368]

Verse 369

एकान्तस्थितिरिन्द्रियोपरमणे हेनुर्दमश्चेतसः

संरोधे करणं शमेन विलयं यायादहंवासना ।

तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिनः

तस्माच्चित्तनिरोध एव सततं कार्यः प्रयत्नो मुनेः ॥ 369 ॥

*ekāntasthitirindriyoparamaṇe henurdamāścetasāḥ
saṁrodhe karaṇaṁ śamena vilayaṁ yāyādahaṁvāsanaḥ |
tenānandarāsānubhūtiracalā brāhmī sadā yoginaḥ
tasmāccittanīrodha eva satataṁ kāryaḥ prayatno muneḥ || 369 ||*

Living in solitude helps to control the sense organs, control of the senses serves to control the mind, and by controlling the mind the ego is destroyed; this gives the Yogin an absolute realisation of the bliss of Brahman. Hence the man of reflection should always strive to quieten his mind alone. [Verse 369]

Verse 370

वाचं नियच्छात्मनि तं नियच्छ

बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।

तं चापि पूर्णात्मनि निर्विकल्पे

विलाप्य शान्तिं परमां भजस्व ॥ 370 ॥

vācam niyacchātmani taṁ niyaccha

buddhau dhiyaṁ yaccha ca buddhisākṣiṇi |

taṁ cāpi pūrṇātmani nirvikalpe

vilāpya śāntiṁ paramāṁ bhajasva || 370 ||

Restrain speech in the mind, and restrain the mind in the intellect; and this again restrain in the 'witness' of the intellect and merging that too in the infinite absolute self, gain supreme peace. [Verse 370]

Verse 371

देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभिः ।

यैर्यैर्वृत्तेःसमायोगस्तत्तद्भावोऽस्य योगिनः ॥ 371 ॥

dehaprāṇendriyamanobuddhyādibhirupādhibhiḥ |

yairyairvṛtteḥsamāyogastatadbhāvo'sya yoginaḥ || 371 ||

The body, Pranas, sense organs, mind, intellect and so on, with whichever of these conditionings the mind gets associated, the yogin also gets transformed, as it were, into that. [Verse 371]

Verse 372

तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम् ।
संदृश्यते सदानन्दरसानुभवविप्लवः ॥ 372 ॥

*tannivṛttyā muneḥ samyak sarvoparamaṇaṁ sukham |
sandṛśyate sadānandarasānubhavaviplavaḥ || 372||*

When this is completely removed, a man of reflection is found to detach easily from everything and to get into the riotous revelry of the essence of bliss. [Verse 372]

Verse 373

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।
त्यजत्यन्तर्बाहिःसङ्गं विरक्तस्तु मुमुक्षया ॥ 373 ॥

*antastyāgo bahistyaḥ viraktasyaiva yujyate |
tyajatyantarbahīḥsaṅgaṁ viraktastu mumukṣayā || 373||*

A Man of dispassion alone is fit for this internal and external renunciation; for , the man of dispassion, out of his desire to be free, readily renounces both internal and external attachments. [Verse 373]

Verse 374

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।
विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ 374 ॥

*bahistu viṣayaḥ saṅgaṁ tathāntarahamādibhiḥ |
virakta eva śaknoti tyaktuṁ brahmaṇi niṣṭhitaḥ || 374||*

Only the man of dispassion who is thoroughly established in Brahman, can give up his external attachment for objects and internal attachment to the ego and so on. [Verse 374]

Verse 375

वैराग्यबोधौ पुरुषस्य पक्षिवत्
पक्षौ विजानीहि विचक्षण त्वम् ।
विमुक्तिसौधाग्रलताधिरोहणं
ताभ्यां विना नान्यतरेण सिध्यति ॥ 375 ॥

vairāgyabodhau puruṣasya pakṣivat
pakṣau vijānīhi vicakṣaṇa tvam |
vimuktisaudhāgralatādhirohaṇam
tābhyāṁ vinā nānyatareṇa sidhyati || 375 ||

Please understand, o Wise one! That dispassion and discrimination in an aspirant are like the two wings of a bird; unless both are active, no one can take the help of just one and fly to the creeper of liberation which grows, as it were, atop a bungalow.[Verse 375]

Verse 376

अत्यन्तवैराग्यवतः समाधिः
समाहितस्यैव दृढप्रबोधः ।
प्रबुद्धतत्त्वस्य हि बन्धमुक्तिः
मुक्तात्मनो नित्यसुखानुभूतिः ॥ 376 ॥

atyantavairāgyavataḥ samādhiḥ
samāhitasyaiva dṛḍhaprabodhaḥ |
prabuddhatattvasya hi bandhamuktiḥ
muktātmano nityasukhānubhūtiḥ || 376 ||

A Man of extreme dispassion alone experiences Samadhi; a man of Samadhi alone has steady realisation; a Man who has realised truth alone is free from Bondage and the free personality alone has the experience of eternal Bliss.[Verse 376]

Verse 377

वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मनः
तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्यधुक् ।
एतद्द्वारमजस्रमुक्तियुवतेर्यस्मात्त्वमस्मात्परं
सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥ 377 ॥

*vairāgyānna param sukhasya janakam paśyāmi vaśyātmanah |
taccicchuddhatarātmabodhasahitam svārājyasāmrajyadhuk |
etaddvāramajasramuktiyuvateryasmāttvamasmatparam
sarvatrāsprhayaḥ sadātmani sadā prajñāṁ kuru śreyase || 377 ||*

For a self-controlled man, i find no better generator of happiness than dispassion and if that is coupled with a clear realisation of the self, it brings about absolute sovereignty, within and without. And Since this is the gateway to the damsel of permanent liberation, so for your own well-being be dispassionate both within and without, Always fixing your mind on the eternal self. [Verse 377]

Verse 378

आशां छिन्द्वि विषोपमेषु विषयेष्वेषैव मृत्योः कृति-
स्त्यक्त्वा जातिकुलाश्रमेष्वभिमतिं मुञ्चातिदूरात्क्रियाः ।
देहादावसति त्यजात्मधिषणां प्रज्ञां कुरुष्वात्मनि
त्वं द्रष्टास्यमनोऽसि निर्द्वयपरं ब्रह्मासि यद्वस्तुतः ॥ 378 ॥

*āśāṁ chinddhi viṣopameṣu viṣayeṣveṣaiva mṛtyoḥ kṛti-
styaktvā jātikulāśrameṣvabhimaṭiṁ muñcātidūrātkriyāḥ |
dehādāvasati tyajātmadhiṣaṇāṁ prajñāṁ kuruṣvātmani
tvam draṣṭāsyamano'si nirdvayaparam brahmāsi yadvastutaḥ || 378 ||*

Cut asunder your craving for sense Objects which are like poison. It is the very image of death; and giving up your pride of caste, family, order of life, throw far away all selfish actions. Renounce your identification with such unreal things as the body and fix your mind upon the self. For in reality, you are the witness, Brahman, untainted by the mind, Non-dual Supreme. [Verse 378]

Verse 379

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं
स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।
ब्रह्मात्मैक्यमुपेत्य तन्मयतया चाखण्डवृत्त्याऽनिशं
ब्रह्मानन्दरसं पिवात्मनि मुदा शून्यैः किमन्यैर्भृशम् ॥ 379 ॥

*lakṣye brahmaṇi mānasam dr̥ḍhataram saṁsthāpya bāhyendriyam
svasthāne viniveśya niścalatanuścopekṣya dehasthitim |
brahmātmaikyamupetya tanmayatayā cākhaṇḍavṛttyā'niśam
brahmānandarasaṁ pibātmāni mudā śūnyaiḥ kimanyairbhṛśam || 379 ||*

Fixing the mind firmly on Brahman, the point of Concentration, Restraining the sense organs in their respective centres, holding the body steady and giving up all thought for its Maintenance, attaining identity with Brahman and being one with it, continuously drink the bliss of Brahman in your own self. Of what use are other things? They are entirely false, empty. [Verse 379]

Verse 380

अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम् ।
चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम् ॥ 380 ॥

*anātmacintanam tyaktvā kaśmalam duḥkha-kāraṇam |
cintayātmānamānandarūpaṁ yānmuktikāraṇam || 380 ||*

Having renounced all thought of the not-self which is evil and productive of misery, think of the self, the bliss Absolute, which conduces to liberation. [Verse 380]

Verse 381

एष स्वयंज्योतिरशेषसाक्षी

विज्ञानकोशो विलसत्यजस्रम् ।

लक्ष्यं विधायैनमसद्विलक्षण-

मखण्डवृत्त्याऽऽत्मतयाऽनुभावय ॥ 381 ॥

eṣa svayañjyotiraśeṣasākṣī

vijñānakośo vilasatyajasram |

lakṣyaṁ vidhāyainamasadvilakṣaṇa-

makhaṇḍavṛttyā'atmatayā'nubhāvaya || 381||

Eternally shines this Atman, the self Effulgent witness of all things, which has the intellect for its seat. Making this Atman which is distinct from the unreal, your point of contemplation, meditate upon it as your own self, eliminating all other thoughts. [Verse 381]

Verse 382

एतमच्छीन्नया वृत्त्या प्रत्ययान्तरशून्यया ।

उल्लेखयन्विजानीयात्स्वस्वरूपतया स्फुटम् ॥ 382 ॥

etamacchīnnayā vṛttyā pratyayāntaraśūnyayā |

ullekhaṇvijaṇīyātsvasvarūpatayā sphuṭam || 382||

Contemplating continuously Upon this Atman, with no intervention of any other thought, one must distinctly realise it as one's own real self. [Verse 382]

Verse 383

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन् ।
उदासीनतया तेषु तिष्ठेत्स्फुटघटादिवत् ॥ 383 ॥

atrātmatvaṁ dṛḍhīkurvannahamādiṣu santyajana |
udāsīnatayā teṣu tiṣṭhetsyphuṭaḡhaṭādivat || 383 ||

By Strengthening one's identification with this self, and by renouncing all identifications with the ego and so on, one must live with no concern for them, as if they were trifles like a broken pot or the like. [Verse 383]

Verse 384

विशुद्धमन्तःकरणं स्वरूपे
निवेश्य साक्षिण्यवबोधमात्रे ।
शनैः शनैर्निश्चलतामुपानयन्
पूर्णं स्वमेवानुविलोकयेत्ततः ॥ 384 ॥

viśuddhamantaḡkaraṇaṁ svarūpe
niveśya sākṣiṇyavabodhamātre |
śanaiḡ śanairniścalatāmupānayan
pūrṇaṁ svamevānuvilokayettataḡ || 384 ||

By Fixing the purified inner equipment Upon the self which is the witness and knowledge absolute, and little by little making it quiet, one must try to realise one's infinite self. [Verse 384]

Verse 385

देहेन्द्रियप्राणमनोऽहमादिभिः

स्वाज्ञानक्लृप्तैरखिलैरुपाधिभिः ।

विमुक्तमात्मानमखण्डरूपं

पूर्णं महाकाशमिवावलोकयेत् ॥ 385 ॥

dehendriyaprāṇamano'hamādibhiḥ

svājñānakṛptairakhilairupādhibhiḥ |

vimuktamātmānamakhaṇḍarūpaṁ

pūrṇaṁ mahākāśamivāvalokayet || 385 ||

Free from all limitations like the body, sense organs, Pranas, mind and ego which are the projections of one's ignorance, let one come to realise the Atman, the Indivisible and infinite, like the great endless sky. [Verse 385]

Verse 386

घटकलशकुसूलसूचिमुख्यैः

गगनमुपाधिशतैर्विमुक्तमेकम् ।

भवति न विविधं तथैव शुद्धं

परमहमादिविमुक्तमेकमेव ॥ 386 ॥

ghaṭakalaśakusūlasūcimukhyaḥ

gaganamupādhiśatairvimuktamekaṁ |

bhavati na vividhaṁ tathaiva śuddhaṁ

paramahamādivimuktamekameva || 386 ||

Having dropped hundreds of its limitations such as a pot, a pitcher, a barn or the eye of a needle, space is recognised as one and not many. So too, Brahman is indeed one, When denuded of the Ego and so on. [Verse 386]

Verse 387

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः ।

ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥ 387 ॥

brahmādistambaparyantā mṛṣāmātrā upādhayaḥ |

tataḥ pūrṇam svamātmānam paśyedekātmajā sthitam || 387||

Right from Brahma to the most insignificant unicellular organism, all conditionings are quite unreal. Therefore, one should realise one's self as the only existent principle. [Verse 387]

Verse 388

यत्र भ्रान्त्या कल्पितं तद्विवेके

तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।

भ्रान्तेर्नाशे भाति दृष्टाहितत्त्वं

रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥ 388 ॥

yatra bhrāntyā kalpitam tadviveke

tattanmātram naiva tasmādvibhinnaṃ |

bhrānternāśe bhāti dṛṣṭāhitattvam

rajjustadvadviśvamātmāmasvarūpam || 388||

Where, by mistake, something is imagined to exist, there, on right discrimination, the real itself is recognised, there is nothing other than it. With the error removed, the falsely perceived snake itself becomes the rope. So too, the entire universe is, in truth, only the Atman. [Verse 388]

Verse 389

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।

स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥ 389 ॥

svayaṁ brahmā svayaṁ viṣṇuḥ svayamindraḥ svayaṁ śivaḥ |

svayaṁ viśvamiḍaṁ sarvaṁ svasmādanyanna kiñcana || 389||

The self is Brahma, the self is Vishnu, the self is Indra, the self is Siva; the self is this entire universe. Indeed, nothing exists except the self. [Verse 389]

Verse 390

अन्तः स्वयं चापि बहिः स्वयं च
स्वयं पुरस्तात् स्वयमेव पश्चात् ।

स्वयं ह्यावाच्यां स्वयमप्युदीच्यां

तथोपरिष्ठात्स्वयमप्यधस्तात् ॥ 390 ॥

antaḥ svayaṁ cāpi bahiḥ svayaṁ ca

svayaṁ purastāt svayameva paścāt |

svayaṁ hyāvācyaṁ svayamapyudīcyaṁ

tathopariṣṭātsvayamapyadhastāt || 390||

The self is within, the self is without: the self is in front, the self is behind : The self is to the south ; the self is to the north; so too it is above and below. [Verse 390]

Verse 391

तरङ्गफेनभ्रमबुद्बुदादि

सर्वं स्वरूपेण जलं यथा तथा ।

चिदेव देहाद्यहमन्तमेतत्

सर्वं चिदैवैकरसं विशुद्धम् ॥ 391 ॥

taraṅgaphenabhramabudbudādi

sarvaṁ svarūpeṇa jalaṁ yathā tathā |

cideva dehādyahamantametat

sarvaṁ cidevaikarasaṁ viśuddham || 391||

Just as the wave, the surf, the whirlpool, the bubbles and so on, are all in essence nothing but water, so too, the cit is everything from the body and so on, to the ego. Truly, everything is the homogenous, pure cit only. [Verse 391]

Verse 392

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः

सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः ।

पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं

वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ 392 ॥

sadevedaṁ sarvaṁ jagadavagataṁ vāṁmanasayoḥ

sato'nyannāstyeva prakṛtiparasīmni sthitavataḥ |

prṛthak kiṁ mṛtsnāyāḥ kalaśaghaṭakumbhādyavagataṁ

vadatyeṣa bhrāntastvamahamiti māyāmadirayā || 392||

The entire universe known through speech and mind as nothing but Brahman. There is nothing but Brahman, which exists even beyond the pale of Prakṛti. Can the pitcher, Jug, Pot and so on, ever be anything other than the mud of which they are Made? As an effect of the Wine of Maya, the deluded man talks of 'You' and 'Me'. [Verse 392]

Verse 393

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।

ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥ 393 ॥

kriyāsamabhihāreṇa yatra nānyaditi śrutih |

bravīti dvaitarāhityaṁ mithyādhyaśanivṛttaye || 393||

With many predicates, Sruti declares the absence of duality in the phrase, ‘where there is nothing else’ and so on, in order to remove all false Superimpositions. [Verse 393]

Verse 394

आकाशवन्निर्मलनिर्विकल्पं

निःसीमनिःस्पन्दननिर्विकारम् ।

अन्तर्बाहिःशून्यमनन्यमद्वयं

स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥ 394 ॥

ākāśavannirmalanirvikalpaṁ

niḥsīmaniḥspandananirvikāram |

antarbahiḥśūnyamananyamadvayaṁ

svayaṁ paraṁ brahma kimasti bodhyaṁ || 394||

Like the sky, the supreme Brahman is untainted, absolute, limitless, motionless and without modifications; it has neither an inside nor an outside; it is one existence and Non-dual and is one’s own self. Is there any other ‘thing to be known?’ [Verse 394]

Verse 395

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं
ब्रह्मैतज्जगदाततं नु सकलं ब्रह्माद्वितीयं श्रुतिः ।
ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं
ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद्ध्रुवम् ॥ 395 ॥

*vaktavyam kimu vidyate'tra bahudhā brahmaiva jīvaḥ svayam
brahmaitajjagadātataṁ nu sakalam brahmādvitīyaṁ śrutiḥ |
brahmaivāhamiti prabuddhamatayaḥ santyaktabāhyāḥ sphuṭam
brahmībhūya vasanti santatacidānandātmānaitaddhruvam || 395||*

What is the use of enlarging upon this Subject? The Jiva is Nothing but Brahman; the whole expanse of his universe is nothing but Brahman. Sruti point out Brahman as being non-dual, and it is an undeniable fact that those who are enlightened, who have established their identity with Brahman and who have given up their associations with the outside world, live ever in union with Brahman - Eternal, knowledge and bliss. [Verse 395]

Verse 396

जहि मलमयकोशेऽहंधियोत्थापिताशां
प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।
निगमगदितकीर्तिं नित्यमानन्दमूर्तिं
स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥ 396 ॥

*jahi malamayakośe'handhiyotthāpitāśāṁ
prasabhamanilakalpe liṅgadehe'pi paścāt |
nigamagaditakīrtiṁ nityamānandamūrtiṁ
svayamiti paricīya brahmarūpeṇa tiṣṭha || 396||*

Annihilate the hopes raised by the ego in the gross body, a bundle of filth; them, with force, do the same with the Air like Subtle body. Realising Brahman the Personification of eternal bliss which the Scriptures eulogise as your own self, live as Brahman.[Verse 396]

Verse 397

शवाकारं यावद्भजति मनुजस्तावदशुचिः
परेभ्यः स्यात्क्लेशो जननमरणव्याधिनिलयः ।
यदात्मानं शुद्धं कलयति शिवाकारमचलम्
तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ 397 ॥

*śavākāraṁ yāvadbhajati manujastāvadaśuciḥ
parebhyaḥ syātkleśo jananamaraṇavyādhinilayaḥ |
yadātmānaṁ śuddhaṁ kalayati śivākāramacalam
tadā tebhyo mukto bhavati hi tadāha śrutirapi || 397||*

As long as man worships his corpse like body, he is impure and suffers from 'others' and from birth, death and disease. But when he thinks of himself as the pure, the auspicious, the immovable, certainly he becomes free from them, the Sruti's also testify to this. [Verse 397]

Verse 398

स्वात्मन्यारोपिताशेषाभासर्वस्तुनिरासतः ।
स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥ 398 ॥

*svātmanyāropitāśeṣābhāsarvastunirāsataḥ |
svayameva paraṁ brahma pūrṇamadvayamakriyam || 398||*

When the apparent existences superimposed on the self are removed, then what remains is the Supreme Brahman, the infinite, Non-dual, That which is beyond all activities, alone, all by itself. [Verse 398]

Verse 399

समाहितायां सति चित्तवृत्तौ

परात्मनि ब्रह्मणि निर्विकल्पे ।

न दृश्यते कश्चिदयं विकल्पः

प्रजल्पमात्रः परिशिष्यते यतः ॥ 399 ॥

samāhitāyām sati cittavṛttau

parātmāni brahmaṇi nirvikalpe |

na dṛśyate kaścidayaṁ vikalpaḥ

prajalpamātraḥ pariśiṣyate yataḥ || 399 ||

When the functions of the mind, the thoughts, have merged in the Paramatman, the Brahman, the Absolute, then this phenomenal world is not perceived. Them all becomes mere talk. [Verse 399]

Verse 400

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ 400 ॥

asatkalpo vikalpo'yaṁ viśvamityekavastuni |

nirvikāre nirākāre nirviśeṣe bhidā kutaḥ || 400 ||

In the one reality, the conception of the universe is a mere fancy. How can there be any diversity in the changeless, the formless, the Absolute? [Verse 400]

Verse 401

द्रष्टुदर्शनदृश्यादिभावशून्यैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ 401 ॥

draṣṭudarśanadrśyādibhāvaśūnyaikavastuni |

nirvikāre nirākāre nirviśeṣe bhidā kutaḥ || 401 ||

In the one reality which is without the seer, the seeing and the seen and so on, which is the changeless, formless, absolute, how can there be any diversity? [Verse 401]

Verse 402

कल्पाणव इवात्यन्तपरिपूर्णैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ 402 ॥

kalpārṇava ivātyantaparipūrṇaikavastuni |

nirvikāre nirākāre nirviśeṣe bhidā kutaḥ || 402 ||

In that one reality which is all-pervading and motionless, like the ocean after the dissolution of the universe, which is the changeless, formless, absolute, how can there be any diversity? [Verse 402]

Verse 403

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।

अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥ 403 ॥

tejasīva tamo yatra pralīnaṁ bhrāntikāraṇam |

advitīye pare tattve nirviśeṣe bhidā kutaḥ || 403 ||

How can there be any diversity in the supreme reality which is non-dual and absolute, where the very root of delusion dissolves, like darkness into light? [Verse 403]

Verse 404

एकात्मके परे तत्त्वे भेदवार्ता कथं वसेत् ।

सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः ॥ 404 ॥

ekātmake pare tattve bhedavārtā katham vaset |

suṣuptau sukhamātrāyāṁ bhedah kenāvalokitaḥ || 404 ||

In the one, the supreme reality, how can there be any talk of diversity? Who can ever observe any diversity in the total bliss of deep sleep? [Verse 404]

Verse 405

न ह्यस्ति विश्वं परतत्त्वबोधात्
सदात्मनि ब्रह्मणि निर्विकल्पे ।
कालत्रये नाप्यहिरीक्षितो गुणे
न ह्यम्बुबिन्दुर्मृगतृष्णिकायाम् ॥ 405 ॥

*na hyasti viśvaṁ paratattvabodhāt
sadātmani brahmaṇi nirvikalpe |
kālatraye nāpyahirīkṣito guṇe
na hyambubindurmṛgatrṣṇikāyām || 405||*

Even before realisation of the supreme truth, the universe does not exist in the absolute Brahman, the quintessence of existence. Never in the three periods of time is the snake in the rope, nor a drop of water in the mirage. [Verse 405]

Verse 406

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।
इति ब्रूते श्रुतिः साक्षात्सुषुप्तावनुभूयते ॥ 406 ॥

*māyāmātramidaṁ dvaitamadvaitaṁ paramārthataḥ |
iti brūte śrutiḥ sāksātsuṣuptāvanubhūyate || 406||*

The scriptures directly declare that all duality is nothing but Maya, the reality alone is the absolute truth. Such also is the experience in Deep Sleep. [Verse 406]

Verse 407

अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।
पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥ 407 ॥

*ananyatvamadhiṣṭhānādāropyasya nirīkṣitam |
paṇḍitai rajjusarpādau vikalpo bhrāntijīvanah || 407||*

The wise have observed that the superimposition is identical with its Substratum, just as the rope and the snake. The difference exists only because of delusion. [Verse 407]

Verse 408

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।

अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥ 408 ॥

cittamūlo vikalpo'yaṁ cittābhāve na kaścana |
ataścittaṁ samādhehi pratyagrūpe parātmāni || 408||

The Apparent universe has its roots in the mind and cannot exist once the mind is annihilated. Therefore, dissolve the mind by fixing it on the most subjective supreme self. [Verse 408]

Verse 409

किमपि सततबोधं केवलानन्दरूपं

निरुपममतिवेलं नित्यमुक्तं निरीहम् ।

निरवधिगगनाभं निष्कलं निर्विकल्पं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ 409 ॥

kimapi satatabodhaṁ kevalānandarūpaṁ

nirupamamativelāṁ nityamuktaṁ nirīhaṁ |

niravadhigaganābhaṁ niṣkalaṁ nirvikalpaṁ

hṛdi kalayati vidvān brahma pūrṇaṁ samādhau || 409||

Through Samadhi, the wise man realised the infinite Brahman in his heart something (Inexplicable) of the essence of eternal Knowledge and complete bliss, which is Unparalleled, which is beyond all limitations, which is ever free, which has no activity and which is indivisible and absolute like the limitless sky. [Verse 409]

Verse 410

प्रकृतिविकृतिशून्यं भावनातीतभावं

समरसमसमानं मानसम्बन्धदूरम् ।

निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ 410 ॥

prakṛtivyikṛtiśūṇyaṁ bhāvanātītabhāvaṁ

samarasamasamānaṁ mānasambandhadūram |

nigamavacanasiddhaṁ nityamasmatprasiddhaṁ

hr̥di kalayati vidvān brahma pūrṇaṁ samādhau || 410||

Through Samadhi, the wise man realise the infinite Brahman in his heart, as devoid of the concepts of cause and effect, as the reality beyond all fancy, as homogenous and matchless, beyond all proofs, established by the declarations of the Scriptures, Always ingrained in us as the Ego. [Verse 410]

Verse 411

अजरममरमस्ताभाववस्तुस्वरूपं

स्तिमितसलिलराशिप्रख्यमाख्याविहीनम् ।

शमितगुणविकारं शाश्वतं शान्तमेकं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ 411 ॥

ajaramamaramastābhāvavastusvarūpaṁ

stimitasalilarāśiprakhyamākhyāvihīnam |

śamitaguṇavikāraṁ śāśvataṁ śāntamekaṁ

hr̥di kalayati vidvān brahma pūrṇaṁ samādhau || 411||

Through Samadhi, the wise man realises the infinite Brahman in his heart as Undecaying and immortal, as the positive entity which debars all negations, which is like a calm ocean, which has no name, in which there are neither merits nor demerits, which is eternal, tranquil and one. [Verse 411]

Verse 412

समाहितान्तःकरणः स्वरूपे

विलोकयात्मानमखण्डवैभवम् ।

विच्छिन्द्व बन्धं भवगन्धगन्धितं

यत्नेन पुंस्त्वं सफलीकुरुष्व ॥ 412 ॥

samāhitāntaḥkaraṇaḥ svarūpe

vilokayātmānamakhaṇḍavaibhavam |

vicchinddhi bandham bhavagandhagandhitam

yatnena puṁstvam saphalīkuruṣva || 412 ||

With a controlled mind, in Samadhi, see in you own self the Atman of undying Splendour. Cut off your bondages which have been Strengthened by the impressions of your previous births and successfully Strive to realise the fulfilment of a human birth. [Verse 412]

Verse 413

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।

भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥ 413 ॥

sarvopādhivinirmuktam saccidānandamadvyam |

bhāvayātmānamātmastham na bhūyaḥ kalpase'dhvene || 413 ||

Meditate Upon that Atman which is your self, which is beyond all limitations, which is existence knowledge bliss absolute and Non-dual. Never will you come under the Sway of births and deaths. [Verse 413]

Verse 414

छायेव पुंसः परिदृश्यमान

माभासरूपेण फलानुभूत्या ।

शरीरमाराच्छववन्निरस्तं

पुनर्न संधत्त इदं महात्मा ॥ 414 ॥

chāyeva puṁsaḥ paridṛśyamāna-

mābhāsarūpeṇa phalānubhūtyā |

śarīramārācchavavannirastam

punarna sandhatta idam mahātmā || 414||

Once the body has been cast off like a corpse, the wise man does not attach himself to it, though, like man's shadow, it is still Visible, owing to the effects of past actions. [Verse 414]

Verse 415

सततविमलबोधानन्दरूपं समेत्य

त्यज जडमलरूपोपाधिमेतं सुदूरे ।

अथ पुनरपि नैष स्मर्यतां वान्तवस्तु

स्मरणविषयभूतं पल्पते कुत्सनाय ॥ 415 ॥

satatavimalabodhānandarūpaṁ sametya

tyaja jadamarūpopādhimetam sudūre |

atha punarapi naiṣa smaryatām vāntavastu

smaraṇaviṣayabhūtaṁ palpate kutsanāya || 415||

Eternal, unsullied, knowledge-Bliss thus realising the Atman, fling far away this body which is inert and filthy. Then think of it no more, for a thing vomited brings disgust to the mind when remembered. [Verse 415]

Verse 416

समूलमेतत्परिदाह्य व वह्नौ

सदात्मनि ब्रह्मणि निर्विकल्पे ।

ततः स्वयं नित्यविशुद्धबोधा-

नन्दात्मना तिष्ठति विद्वरिष्ठः ॥ 416 ॥

samūlametatparidāhya vahnau

sadātmani brahmaṇi nirvikalpe |

tataḥ svayaṁ nityaviśuddhabodhā-

nandātmanā tiṣṭhati vidvārīṣṭhaḥ || 416 ||

Burning all this, root and all, in the fire of Brahman, the eternal, absolute self, he who is truly wise remains alone, established as the pure Atman, eternal knowledge-Bliss. [Verse 416]

Verse 417

प्रारब्धसूत्रग्रथितं शरीरं

प्रयातु वा तिष्ठतु गोरिव स्रक् ।

न तत्पुनः पश्यति तत्त्ववेत्ता-

ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥ 417 ॥

prārabdhasūtragrathitaṁ śarīraṁ

prayātu vā tiṣṭhatu goriva sraḥ |

na tatpunaḥ paśyati tattvavettā-

"nandātmani brahmaṇi līnavṛttiḥ || 417 ||

This body is woven from the fibre of Prarabdha, and the knower of truth is not concerned whether it drops off or remains, as the garland Around the cow's neck, for his thoughts are reposed in Brahman, the quintessence of bliss. [Verse 417]

Verse 418

अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।

किमिच्छन् कस्य वा हेतोर्देहं पुष्पाति तत्त्ववित् ॥ 418 ॥

akhaṇḍānandamātmānaṁ vijñāya svasvarūpataḥ |

kimicchan kasya vā hetordehaṁ puṣṇāti tattvavit || 418 ||

Having known the Atman which is unbroken bliss, to be his very own self, with what motive or for whom is the body to be cherished by the knower of truth. [Verse 418]

Verse 419

संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।

बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥ 419 ॥

saṁsiddhasya phalaṁ tvetajjīvanmuktasya yoginaḥ |

bahirantaḥ sadānandarasāsvādanamātmāni || 419 ||

The Perfected Yogi who is a Jivanmukta, gets this as a result within and without he enjoys eternal bliss. [Verse 419]

Verse 420

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।

स्वानन्दानुभवाच्छान्तिरेषैवोपरतेः फलम् ॥ 420 ॥

vairāgyasya phalaṁ bodho bodhasyoparatīḥ phalam |

svānandānubhavācchāntireṣaivoparateḥ phalam || 420 ||

The Fruit of dispassion is knowledge, that of knowledge is withdrawal from sense pleasures. The fruit of this withdrawal is the experience of the blissful self, and peace is the result of this experience. [Verse 420]

Verse 421

यद्युत्तरोत्तराभावः पूर्वपूर्वन्तु निष्फलम् ।

निवृत्तिः परमा तृप्तिरानन्दोऽनुपमः स्वतः ॥ 421 ॥

yadyuttarottarābhāvaḥ pūrvapūrvantu niṣphalam |

nivṛttiḥ paramā tṛptirānando'nupamaḥ svataḥ || 421||

When there are no succeeding stages, the preceding ones are useless. In a perfect series, automatic cessation of the objective world, Supreme Satisfaction and unequalled Bliss follow as a matter of course. [Verse 421]

Verse 422

दृष्टदुःखेष्वनुद्वेगो विद्यायाः प्रस्तुतं फलम् ।

यत्कृतं भ्रान्तिवेलायां नाना कर्म जुगुप्सितम् ।

पश्चान्नरो विवेकेन तत्कथं कर्तुमर्हति ॥ 422 ॥

dṛṣṭaduḥkheṣvanudvego vidyāyāḥ prastutaṁ phalam |

yatkṛtaṁ bhrāntivelāyāṁ nānā karma jugupsitam |

paścānnaro vivekena tatkaṭhaṁ kartumarhati || 422||

The result of knowledge is nonchalance towards worldly sorrows. How can be who performs vile deeds in delusion, perform them again when he possesses discrimination? [Verse 422]

Verse 423

विद्याफलं स्यादसतो निवृत्तिः

प्रवृत्तिरज्ञानफलं तदीक्षितम् ।

तज्ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ

नोचेद्विदां दृष्टफलं किमस्मात् ॥ 423 ॥

vidyāphalaṁ syādasato nivṛttiḥ

pravṛttirajñānaphalaṁ tadīkṣitam |

tajjñājñayoryanmṛgatṛṣṇikādou

nocedvidāṁ drṣṭaphalaṁ kimasmāt || 423 ||

Turning away from the unreal should be the result of knowledge; attachment to the unreal is the result of ignorance. Such is seen to be the case of one who knows a mirage and so on, and one who does not. Else, what palpable result do the Knowers of reality gain? [Verse 423]

Verse 424

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः ।

अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥ 424 ॥

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः ।

अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥ 424 ॥

When the knots of ignorance in the heart have been totally destroyed, what natural cause can prompt a man who is averse to sense pleasures, to egocentric action? [Verse 424]

Verse 425

वासनानुदयो भोग्ये वैरागस्य तदावधिः ।
अहंभावोदयाभावो बोधस्य परमावधिः ।
लीनवृत्तैरनुत्पत्तिर्मर्यादोपरतेस्तु सा ॥ 425 ॥

vāsanānudayo bhogye vairāgasya tadāvadhīḥ |
ahambhāvodayābhāvo bodhasya paramāvadhīḥ |
līnavṛttairanutpattirmarṇyādoparatestu sā || 425 ||

The culmination of dispassion is when the sense objects do not excite desire anymore. Supreme perfection of knowledge is when there is no egoistic feeling. The peak of self withdrawal is reached when the thoughts which have been merged manifest no more. [Verse 425]

Verse 426

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधी-
रन्यावेदितभोग्यभोगकलनो निद्रालुवद्बालवत् ।
स्वप्नालोकितलोकवज्जगदिदं पश्यन्क्वचिल्लब्धधी-
रास्ते कश्चिदनन्तपुण्यफलभुग्धन्यः स मान्यो भुवि ॥ 426 ॥

brahmākāratayā sadā sthitatayā nirmuktabāhyārthadhī-
ranyāveditabhogyabhogakalano nidrāluvadbālavat |
svapnālokitalokavajjagadidaṁ paśyankvacillabdhadhī-
rāste kaścidanantapūṇyaphalabhugdhanyaḥ sa māṇyo bhurvi || 426 ||

On Account of constant absorption in Brahman, freed from the sense of reality of external objects, only seemingly enjoying them when offered by others, like one sleepy or like a baby, perceiving the world as one seen in a dream and recognising it only now and then, such a man is indeed rare. He is the enjoyer of the fruits of untold merit and is truly held blessed and revered on earth. [Verse 426]

Verse 427

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।

ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥ 427 ॥

sthitaprajño yatirayaṁ yaḥ sadānandamaśnute |

brahmaṇyeva vilīnātmā nirvikāro viniṣkriyaḥ || 427 ||

That man of Steady wisdom, having merged himself in Brahman enjoys everlasting bliss, without modification or activity. [Verse 427]

Verse 428

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।

निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।

सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ 428 ॥

brahmātmanoḥ śodhitayorekabhāvāvagāhīnī |

nirvikalpā ca cinmātrā vṛttiḥ prajñeti kathyate |

susthitā'sau bhavedyasya sthitaprajñaḥ sa ucyate || 428 ||

The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure knowledge, is called the illumination. One who has this steady illumination is known as a Man of steady wisdom. [Verse 428]

Verse 429

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः ।

प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते ॥ 429 ॥

yasya sthitā bhavetprajñā yasyānando nirantaraha |

prapañco vismṛtaprāyaḥ sa jīvanmukta iṣyate || 429||

He who has Steady wisdom, who experiences endless bliss, who has forgotten the phenomenal world, he is considered a Jivanmukta. [Verse 429]

Verse 430

लीनधीरपि जागर्ति जाग्रद्धर्मविवर्जितः ।

बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते ॥ 430 ॥

līnadhīrapi jāgarti jāgraddharmavivarjitaḥ |

bodho nirvāsano yasya sa jīvanmukta iṣyate || 430||

He who has merged himself in Brahman, yet is alert, but without the characteristics of wakefulness, whose knowledge is free from desire, he is considered a Jivanmukta. [Verse 430]

Verse 431

शान्तसंसारकलनः कलावानपि निष्कलः ।

यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते ॥ 431 ॥

śāntasaṁsāraḥ kalāvānapi niṣkalaḥ |

yasya cittaṁ viniścintaṁ sa jīvanmukta iṣyate || 431||

He whose concern about the world has been stilled, who has a body consisting of parts, yet is without parts, whose mind is free from anxiety, he is considered a Jivanmukta. [Verse 431]

Verse 432

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।

अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ 432 ॥

vartamāne'pi dehe'smiñchāyāvadanuvartini |

ahantāmamata'bhāvo jīvanmuktasya lakṣaṇam || 432 ||

The absence of the 'I' and 'mine' concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

Verse 433

अतीताननुसन्धानं भविष्यदविचारणम् ।

औदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम् ॥ 433 ॥

atītānanusandhānaṁ bhaviṣyadavicāraṇam |

audāsīnyamapi prāptaṁ jīvanmuktasya lakṣaṇam || 433 ||

No thought for the enjoyments of the past, no thought for the future and indifference even for the present, this is the indication of a Jivanmukta. [Verse 433]

Verse 434

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ 434 ॥

guṇadoṣaviśiṣṭe'sminsvabhāvena vilakṣaṇe |

sarvatra samadarśitvaṁ jīvanmuktasya lakṣaṇam || 434 ||

Looking everywhere with an equal eye on this world riddled with elements possessing merit and demerit, characteristically different one from the other, this is the indication of a Jivanmukta. [Verse 434]

Verse 435

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयाऽऽत्मनि ।

उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ 435 ॥

iṣṭāniṣṭārthasamprāptaū samadarśitayā'ātmani |

ubhayatrāvikāritvaṁ jīvanmuktasya lakṣaṇam || 435||

When confronted with things pleasing or painful, to be unperturbed in both cases, by maintaining an equal attitude - This is the indication of a Jivanmukta. [Verse 435]

Verse 436

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः ।

अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ॥ 436 ॥

brahmānandarasāsvādāsaktacittatayā yateḥ |

antarbahiravijñānaṁ jīvanmuktasya lakṣaṇam || 436||

Constantly engaged in tasting the bliss of Brahman, a Sannyasin entertains no distinctions of within this is the indication of a Jivanmukta. [Verse 436]

Verse 437

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।

औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ॥ 437 ॥

dehendriyādaū kartavye mamāhaṁbhāvavarjitaḥ |

audāsīnyena yastiṣṭhetsyā jīvanmuktalakṣaṇaḥ || 437||

Having no idea of 'I' and 'mine' with regard to the body, sense organs and so on, nor to duties, living with an attitude of indifference - This is the indication of a Jivanmukta.[Verse 437]

Verse 438

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात् ।

भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥ 438 ॥

vijñāta ātmano yasya brahmabhāvaḥ śruterbalāt |

bhāvabandhavinirmuktaḥ sa jīvanmuktalakṣaṇaḥ || 438 ||

Deep rooted knowledge that the self is Brahman, affirmed by the scriptures, and free from the bondage of transmigration - This is the indication of a Jivanmukta. [Verse 438]

Verse 439

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।

यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥ 439 ॥

dehendriyeṣvabhāva idambhāvastadanyake |

yasya no bhavataḥ kvāpi sa jīvanmukta iṣyate || 439 ||

He who has no ego with regard to body, sense organs and so on, nor the concept of 'this' with regard to other things, he is considered a Jivanmukta. [Verse 439]

Verse 440

न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।

प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥ 440 ॥

na pratyagbrahmaṇorbhedam kadāpi brahmasargayoḥ |

prajñayā yo vijānāti sa jīvanmuktalakṣaṇaḥ || 440 ||

Through knowledge, he who never distinguishes between the Jiva and Brahman and between the universe and Brahman, is indicated as a Jivanmukta. [Verse 440]

Verse 441

साधुभिः पूज्यमानेऽस्मिन्पीडयमानेऽपि दुर्जनैः ।

समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥ 441 ॥

sādhubhiḥ pūjyamāne'sminpīḍyamāne'pi durjanaiḥ |

samabhāvo bhavedyasya sa jīvanmuktalakṣaṇaḥ || 441 ||

He who feels the same when his body is worshipped by the virtuous or tortured by the wicked is considered a Jivanmukta. [Verse 441]

Verse 442

यत्र प्रविष्टा विषयाः परेरिता

नदीप्रवाहा इव वारिराशौ ।

लीनन्ति सन्मात्रतया न विक्रियां

उत्पादयन्त्येष यतिर्विमुक्तः ॥ 442 ॥

yatra praviṣṭā viṣayāḥ pareritā

nadīpravāhā iva vārirāśau |

līnanti sanmātratayā na vikriyāṁ

utpādayantyeṣa yatirvimuktaḥ || 442 ||

The Sannyasin in whom the sense objects channelled by others are received like rivers flowing into the ocean producing no change because of his absorption in existence absolute, is truly liberated. [Verse 442]

Verse 443

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ 443 ॥

vijñātabrahmatattvasya yathāpūrvam na saṁsṛtiḥ |

asti cenna sa vijñātabrahmabhāvo bahirmukhaḥ || 443 ||

For him who has realised the essence of Brahman, there is no reaching out for sense objects as before. If there is, then he has not realised Brahman. His senses still have an outgoing tendency. [Verse 443]

Verse 444

प्राचीनवासनावेगादसौ संसरतीति चेत् ।

न सदेकत्वविज्ञानान्मन्दी भवति वासना ॥ 444 ॥

prācīnavāsanāvegādasau saṁsaratīti cet |

na sadekatvavijñānānmandī bhavati vāsanā || 444 ||

If it is asserted that still there is attachment for sense objects because of the momentum of past Vasanas, the reply is, 'No'. For the Vasanas get weakened when there is realisation of oneness with Brahman. [Verse 444]

Verse 445

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।

तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ 445 ॥

atyantakāmukasyāpi vṛttiḥ kuṇṭhati mātari |

tathaiva brahmaṇi jñāte pūrṇānande manīṣiṇaḥ || 445 ||

The propensities of even a downright rake are checked in the presence of his mother. So too, there are no more worldly propensities in one who has realised the knowledge of Brahman, the bliss Absolute. [Verse 445]

Verse 446

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।

ब्रवीति श्रुतिरेतस्य प्रारब्धं फलदर्शनात् ॥ 446 ॥

nididhyāsanaśīlasya bāhyapratyaya īkṣyate |

bravīti śrutiretasya prārabdham phaladarśanāt || 446||

He who is an adept at meditation is yet seen to have external perceptions. Sruti says, ‘This is Prarabda at work’. This can be inferred from actual results seen. [Verse 446]

Verse 447

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।

फलोदयः क्रियापूर्वो निष्क्रियो न हि कुत्रचित् ॥ 447 ॥

sukhādyanubhavo yāvattāvatprārabdhamiṣyate |

phalodayaḥ kriyāpūrvo niṣkriyo na hi kutracit || 447||

As long as there is the experience of happiness and so on, the work of Prarabda is seen to persist. Every result is seen to have a preceding action; there can be no result independent of action. [Verse 447]

Verse 448

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।

सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ 448 ॥

aham brahmeti vijñānātkalpakotiśatārjitam |

sañcitam vilayaṁ yāti prabodhātsvapnakarmavat || 448||

‘I am Brahman’, with this realisation, the actions of a hundred Crore cycles come to nought, like the actions in the dream on waking up. [Verse 448]

Verse 449

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।
सुप्तोत्थितस्य किन्तत्स्यात्स्वर्गाय नरकाय वा ॥ 449 ॥

yatkṛtaṁ svapnavelāyāṁ puṇyaṁ vā pāpamulbaṇam |
suptotthitasya kintatsyātsvargāya narakāya vā || 449||

Can the meritorious acts or sinful deeds that a man has imagined doing in a dream take him to heaven or hell when he has awakened? [Verse 449]

Verse 450

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।
न श्लिष्यति च यक्किञ्चित्कदाचिद्भाविकर्मभिः ॥ 450 ॥

svamasāṅgamudāsīnaṁ parijñāya nabho yathā |
na śliṣyati ca yakkiñcitkadācidbhāvikarmabhiḥ || 450||

Being unattached and indifferent like sky, one is realised is never concerned in the least about actions yet to be performed. [Verse 450]

Verse 451

न नभो घटयोगेन सुरागन्धेन लिप्यते ।
तथात्मोपाधियोगेन तद्धर्मैर्नैव लिप्यते ॥ 451 ॥

na nabho ghaṭayogena surāgandhena lipyate |
tathātmopādhīyogena taddharmairnaiva lipyate || 451||

The sky, because of its contact with the Jar, is not affected by the smell of the liquor in it. SO too, the Atman is not affected by the properties, the conditionings because of its contact with them. [Verse 451]

Verse 452

ज्ञानोदयात्पुरारब्धं कर्मज्ञानान्न नश्यति ।

अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ 452 ॥

jñānodayātpurārabdham karmajñānānna naśyati |

adatvā svaphalam lakṣyamuddiśyotsṛṣṭabāṇavat || 452||

That work which was performed before the dawn of knowledge and because of which this body is conjured up, is not destroyed, by the self-knowledge without Yielding its fruits just like an arrow shot at an object. [Verse 452]

Verse 453

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।

न तिष्ठति छिनत्येव लक्ष्यं वेगेन निर्भरम् ॥ 453 ॥

vyāghrabuddhyā vinirmukto bāṇaḥ paścāttu gomatau |

na tiṣṭhati chinatyeva lakṣyam vegena nirbharam || 453||

Thinking it to be a tiger if an arrow is shot at an object, it doesn't then stop because it turns out to be a cow. It still pierces it with full force. [Verse 453]

Verse 454

प्राब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः
सम्यग्ज्ञानहुताशनेन विलयः प्राक्संचितागामिनाम् ।
ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिताः
तेषां तत्त्रितयं नहि क्वचिदपि ब्रह्मैव ते निर्गुणम् ॥ 454 ॥

*prābdham balavattaram khalu vidām bhogena tasya kṣayaḥ
samyagjñānabutaśanena vilayaḥ prākṣaṅcitāgāminām |
brahmātmaikyamavekṣya tanmayatayā ye sarvadā saṁsthitāḥ
teṣām tattritayam nahi kvacidapi brahmaiva te nirguṇam || 454 ||*

Prarabdha is very powerful indeed for the realised person and becomes nought only through the exhaustion of its fruits; while the sancita and agami karmas are dissolved in the fire of perfect Knowledge. But none of these three affect them who have realized Brahman and always live established in It. They are truly the Transcendental Brahman. [Verse 454]

Verse 455

उपाधितादात्म्यविहीनकेवल-
ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।
प्रारब्धसद्भावकथा न युक्ता
स्वप्नार्थसंबन्धकथेव जाग्रतः ॥ 455 ॥

*upādhitādātmyavihīnakevala-
brahmātmanaivātmani tiṣṭhato muneh |
prārabdhasadbhāvakathā na yuktā
svapnārthasambandhakatheva jāgrataḥ || 455 ||*

For the sage who is ever absorbed in his own Self as Brahman, Non-dual and free from limitations---the question of existence of Prarabda is meaningless, just as the question of a man having anything to do with dream-objects is meaningless when he has awakened. [Verse 455]

Verse 456

न हि प्रबुद्धः प्रतिभासदेहे
देहोपयोगिन्यपि च प्रपञ्चे ।
करोत्यहन्तां ममतामिदन्तां
किन्तु स्वयं तिष्ठति जागरेण ॥ 456 ॥

*na hi prabuddhaḥ pratibhāśadehe
dehopayoginyapi ca prapañce |
karotyahantāṁ mamatāmidantāṁ
kintu svayaṁ tiṣṭhati jāgareṇa || 456||*

He who has awakened from sleep has no idea of - I and - Mine with respect to the dream-body and the dream-objects. He remains ever awake as his own Self. [Verse 456]

Verse 457

न तस्य मिथ्यार्थसमर्थनेच्छा
न संग्रहस्तज्जगतोऽपि दृष्टः ।
तत्रानुवृत्तिर्यदि चेन्मृषार्थे
न निद्रया मुक्त इतीष्यते ध्रुवम् ॥ 457 ॥

*na tasya mithyārthasamarthanecchā
na saṅgrahastajjagato'pi dṛṣṭaḥ |
tatrānuvṛttiryadi cenmṛṣārthe
na nidrayā mukta itīṣyate dhruvam || 457||*

He does not wish to prove the unreal objects to be real, nor is he seen to maintain the dream-world. If he still clings to the unreal objects, he is really not yet awoken from sleep.[Verse 457]

Verse 458

तद्वत्परे ब्रह्मणि वर्तमानः

सदात्मना तिष्ठति नान्यदीक्षते ।

स्मृतिर्यथा स्वप्नविलोकितार्थे

तथा विदः प्राशनमोचनादौ ॥ 458 ॥

tadvatpare brahmaṇi vartamānaḥ

sadātmanā tiṣṭhati nānyadīkṣate |

smṛtiriyathā svapnavilokitārthe

tathā vidah prāśanamocanādau || 458||

Even so, the sage abiding in Eternal Reality in the form of the true Self does not perceive anything else. Just as one recollects the objects in the dream, the Realised one remembers his day-to-day acts of eating, releasing etc. [Verse 458]

Verse 459

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम् ।

नानादेरात्मनो युक्तं नैवात्मा कर्मनिर्मितः ॥ 459 ॥

karmaṇā nirmito dehaḥ prārabdham tasya kalpyatām |

nānāderātmano yuktam naivātmā karmanirmitaḥ || 459||

The body has been fashioned by Prarabda. So, regard Prarabda as belonging to the body. But it is not reasonable to attribute it to the Self, for the Self is Beginningless and never created as a result of the past actions. [Verse 459]

Verse 460

अजो नित्यः शाश्वत इति ब्रूते श्रुतिरमोघवाक् ।

तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥ 460 ॥

ajo nityaḥ śāśvata iti brūte śrutiramoghavāk |

tadātmanā tiṣṭhato'sya kutaḥ prārabdhakalpanā || 460||

The Self is —birthless, eternal and undecaying||---such is the infallible declaration of the Sruti. How can prarabdha be attributed to one abiding in the Self? [Verse 459]

Verse 461

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।

देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ॥ 461 ॥

prārabdhaṁ sidhyati tadā yadā dehātmanā sthitiḥ |

dehātmaabhāvo naiveṣṭaḥ prārabdhaṁ tyajyatāmataḥ || 461 ||

Only as long as one lives identified with one's body, can one accept that Prarabda exists. But no one accepts that a man of Realisation ever identifies with the body. Hence, in this case, Prarabdha should be abandoned. [Verse 461]

Verse 462

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।

अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।

अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ 462 ॥

śarīrasyāpi prārabdhakalpanā bhrāntireva hi |

adhyastasya kutaḥ sattvamasatyasya kuto janīḥ |

ajātasya kuto nāśaḥ prārabdhamasataḥ kutaḥ || 462 ||

To attribute prarabdha even to the body is decidedly an illusion. How can a superimposition have any existence? How can the unreal have a birth? And how can that which is never born, die? So how can prarabdha function for something unreal? [Verse 462]

Verse 463, 464

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ॥ 463 ॥
समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।
न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥ 464 ॥

*jñānenājñānakāryasya samūlasya layo yadi |
tiṣṭhatyayaṁ katham deha iti śaṅkāvato jadān || 463||
samādhātum bāhyadrṣṭyā prārabdhaṁ vadati śrutih |
na tu dehādisatyatvabodhanāya vipaścitām || 464||*

If the effects of ignorance are completely destroyed by Knowledge, how can the body continue to exist? Sruti, from a relative standpoint, postulates the concept of prarabdha for the ignorant people who entertain such doubts. The idea of prarabdha has been expounded by the Upanishads not for proving the reality of the body etc., for the wise----because the Upanishads are without exception striving to point out the one Supreme Reality. [Verse 463 and 464]

Verse 465

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 465 ॥

*paripūrṇamanādyantamaprameyamavikriyam |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 465||*

Only Brahman there is, one without a second, complete, infinite, without beginning or end, Ineffable and changeless; in It there is no duality whatsoever. [Verse465]

Verse 466

सद्धनं चिद्धनं नित्यमानन्दघनमक्रियम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 466 ॥

sadghanam cidghanam nityamānandaghanamakriyam |
ekamevādvayam brahma neha nānāsti kiñcana || 466||

The essence of Existence, the essence of Knowledge, the essence of Eternal Bliss, Non-dual, devoid of any activity, is only the Brahman; one without a second; in It there is no duality whatsoever. [Verse 466]

Verse 467

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 467 ॥

pratyagekarasam pūrṇamanantaṁ sarvatomukham |
ekamevādvayam brahma neha nānāsti kiñcana || 467||

The Subject within all, Non-dual, homogeneous, endless, all-pervading, there is only the Brahman; one without a second; in It there is no duality whatsoever.[Verse 467]

Verse 468

अहेयमनुपादेयमनादेयमनाश्रयम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 468 ॥

aheyamanupādeyamanādeyamanāśrayam |
ekamevādvayam brahma neha nānāsti kiñcana || 468||

That which is to be neither shunned nor taken up nor accepted, that which is non-dual and without support--there is only the Brahman; in it there is no duality whatsoever. [Verse 468]

Verse 469

निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 469 ॥

nirguṇam niṣkalam sūkṣmam nirvikalpaṁ nirañjanam |

ekamevādvayaṁ brahma neha nānāsti kiñcana || 469||

Without any qualities or parts, it is subtle without disturbances and taintless, there is one Brahman; in it there is no duality whatsoever. [Verse 469]

Verse 470

अनिरूप्य स्वरूपं यन्मनोवाचामगोचरम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 470 ॥

anirūpya svarūpaṁ yanmanovācāmagocaram |

ekamevādvayaṁ brahma neha nānāsti kiñcana || 470||

The real nature of which is incomprehensible, which is beyond mind and speech and non-dual, there is only Brahman; in it there is no duality whatsoever.[Verse 470]

Verse 471

सत्समृद्धं स्वतःसिद्धं शुद्धं बुद्धमनीदृशम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 471 ॥

satsamṛddham svataḥsiddham śuddham buddhamanīdṛśam |

ekamevādvayaṁ brahma neha nānāsti kiñcana || 471||

Self-existing, self-evident, pure intelligence, unlike anything finite. Non-dual, there is only one Brahman. In it there is no plurality whatsoever. [Verse 471]

Verse 472

निरस्तरागा विनिरस्तभोगाः

शान्ताः सुदान्ता यतयो महान्तः ।

विज्ञाय तत्त्वं परमेतदन्ते

प्राप्ताः परां निर्वृतिमात्मयोगात् ॥ 472 ॥

nirastarāgā vinirastabhogāḥ

śāntāḥ sudāntā yatayo mahāntaḥ |

vijñāya tattvaṁ parametadante

prāptaḥ parāṁ nirvṛtimātmayogāt || 472 ||

Noble hearted Renunciate who are rid of attachments, who have given up all sense enjoyments, who are calm and controlled, Realise this supreme truth and at the end, they gain bliss supreme as a result of their Self-realisation. [Verse 472]

Verse 473

भवानपीदं परतत्त्वमात्मनः

स्वरूपमानन्दघनं विचार्य ।

विधूय मोहं स्वमनःप्रकल्पितं

मुक्तः कृतार्थो भवतु प्रबुद्धः ॥ 473 ॥

bhavānapīdaṁ paratattvamātmanaḥ

svarūpamānandaghanam vicārya |

vidhūya moham svamanahprakalpitaṁ

muktaḥ kṛtārtho bhavatu prabuddhaḥ || 473 ||

You too, discriminate thus, (be Established in) this surpassing truth, the real nature of the Atman which is bliss Absolute, and Shaking off the delusion created by your own mind, be liberated and illumined and reach the Fulfillment of your life. [Verse 473]

Verse 474

समाधिना साधुविनिश्चलात्मना

पश्यात्मतत्त्वं स्फुटबोधचक्षुषा ।

निःसंशयं सम्यगवेक्षितश्चे-

च्छ्रुतः पदार्थो न पुनर्विकल्प्यते ॥ 474 ॥

samādhinā sādhuvinīścalātmanā

paśyātmatattvaṁ sphuṭabodhacakṣuṣā |

niḥsaṁśayaṁ samyagavekṣitaśce-

cchrutaḥ padārtho na punarvikalpyate || 474 ||

Perceive the nature of the self with the eye of perfect knowledge through Samadhi where the Mind has been brought to complete quietude. If the declarations of Sruti (Heard from the teacher) are perfectly understood without a trace of doubt, it can lead to no more Scepticism. [Verse 474]

Verse 475

स्वस्याविद्याबन्धसम्बन्धमोक्षा-

त्सत्यज्ञानानन्दरूपात्मलब्धौ ।

शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं

चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥ 475 ॥

svasyāvidyābandhasambandhamokṣā-

tsatyajñānānandarūpātmalabdhou |

śāstraṁ yuktirdeśīkoktiḥ pramāṇam

cāntaḥsiddhā svānubhūtiḥ pramāṇam || 475 ||

When the self, the existence=knowledge-bliss, is realised through liberation from one's bondage of ignorance, then the scriptures, logical reasoning and the words of the teacher are proofs; the subjective experience of one's own concentrated mind is yet another proof. [Verse 475]

Verse 476

बन्धो मोक्षश्च तृप्तिश्च चिन्ताऽऽरोग्यक्षुदादयः ।
स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम् ॥ 476 ॥

bandho mokṣaśca tṛptiśca cintā'rogyakṣudādayaḥ |
svenaiva vedyā yajjñānam pareṣāmānumānikam || 476||

Bondage and liberation, contentment and anxiety, health, hunger and so on, are known only by the person concerned; other have knowledge of these by mere inference. [Verse 476]

Verse 477

तटस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।
प्रज्ञयैव तरेद्विद्वानीश्वरानुगृहीतया ॥ 477 ॥

taṭasthitā bodhayanti guravaḥ śrutayo yathā |
prajñayaiva taredvidvānīśvarānugrīṭayā || 477||

Standing apart, the teachers and the scriptures instruct the disciple; the man of Realisation crosses over (Avidya) by illumination and the grace of god. [Verse 477]

Verse 478

स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।
संसिद्धः सम्मुखं तिष्ठेन्निर्विकल्पात्मनाऽऽत्मनि ॥ 478 ॥

svānubhūtyā svayaṁ jñātvā svamātmānamakhaṇḍitam |
saṁsiddhaḥ sammukhaṁ tiṣṭhennirvikalpātmanā'atmani || 478||

Knowing his own absolute self through Realisation, becoming perfect, a man should stand face to face before the Atman, with mind free from all concepts of dualism. [Verse 478]

Verse 479

वेदान्तसिद्धान्तनिरुक्तिरेषा

ब्रह्मैव जीवः सकलं जगच्च ।

अखण्डरूपस्थितिरेव मोक्षो

ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥ 479 ॥

vedāntasiddhāntaniruktireṣā

brahmaiva jīvaḥ sakalam jagacca |

akhaṇḍarūpasthitireva mokṣo

brahmādvitīye śrutayaḥ pramāṇam || 479||

The final opinion of all discussion of Vedanta is, That the Jiva as well as the entire universe are Brahman alone, that liberation means to be rooted in Brahman, the indivisible entity. (The statement) That Brahman is Non-dual has its authority in Sruti. [Verse 479]

Verse 480

इति गुरुवचनाच्छ्रुतिप्रमाणात्

परमवगम्य सतत्त्वमात्मयुक्त्या ।

प्रशमितकरणः समाहितात्मा

क्वचिदचलाकृतिरात्मनिष्ठतोऽभूत् ॥ 480 ॥

iti guruvacanācchrutipramāṇāt

paramavagamyā satattvamātmayuktyā |

praśamitakaraṇaḥ samāhitātmā

kvacidacalākṛtirātmaniṣṭhato'bhūt || 480||

Through the words of the teacher, the pronouncements of the scriptures and by his own reasoning with sense controlled and mind fixed at an auspicious moment Realising the supreme truth, he becomes motionless in form and perfectly established in the self.

[Verse 480]

Verse 481

किञ्चित्कालं समाधाय परे ब्रह्मणि मानसम् ।

उत्थाय परमानन्दादिदं वचनमब्रवीत् ॥ 481 ॥

kiñcitkālaṁ samādhāya pare brahmaṇi mānasam |

utthāya paramānandādidam vacanamabravīt || 481||

After concentrating his mind on the supreme Brahman for some time, he rose, and out of supreme bliss, he spoke as follows. [Verse 481]

Verse 482

बुद्धिर्विनष्टा गलिता प्रवृत्तिः

ब्रह्मात्मनोरेकतयाऽधिगत्या ।

इदं न जानेऽप्यनिदं न जाने

किं वा कियद्वा सुखमस्त्यपारम् ॥ 482 ॥

buddhirvinaṣṭā galitā pravṛttiḥ

brahmātmanorekatayā'dhigatyā |

idaṁ na jāne'pyanidaṁ na jāne

kiṁ vā kiyadvā sukhamastyapāram || 482||

My intellect is completely razed and all activities have dropped off by Realising the oneness of Atman and Brahman; I understand neither 'This' nor 'Not-this', nor do I know what or of what measure is this endless bliss. [Verse 482]

Verse 483

वाचा वक्तुमशक्यमेव मनसा मन्तुं न वा शक्यते

स्वानन्दामृतपूरपूरितपरब्रह्माम्बुधेर्वैभवम् ।

अम्भोराशिविशीर्णवार्षिकशिलाभावं भजन्मे मनो

यस्यांशांशलवे विलीनमधुनाऽऽनन्दात्मना निर्वृतम् ॥ 483 ॥

vācā vaktumaśakyameva manasā mantuṁ na vā śakyate

svānandāmṛtapūrapūritaparabrahmāmbudhervaibhavam |

ambhorāśivīśīrṇavārṣikaśilābhāvaṁ bhajanme mano

yasyāṁśāṁśalave vilīnamadhunā"nandātmanā nirvṛtam || 483||

Impossible for speech to express, impossible for the mind to conceive is the splendor of the ocean of the supreme Brahman, replete with the swell of the nectarine bliss of the self. In an infinitesimal part of it may mind merged like a hailstone in the ocean, is now content with the essence of that bliss. [Verse 483]

Verse 484

क्व गतं केन वा नीतं कुत्र लीनमिदं जगत् ।

अधुनैव मया दृष्टं नास्ति किं महद्द्भुतम् ॥ 484 ॥

kva gataṁ kena vā nītaṁ kutra līnamidaṁ jagat |

adhunaiva mayā dṛṣṭaṁ nāsti kiṁ mahadadbhutam || 484||

Where has it gone, who has removed it, where has the universe merged? Just now it was seen by me, has it now ceased to be? Wonder of Wonders! [Verse 484]

Verse 485

किं हेयं किमुपादेयं किमन्यत्किं विलक्षणम् ।
अखण्डानन्दपीयूषपूर्णे ब्रह्ममहाणवे ॥ 485 ॥

kim heyam kimupādeyam kimanyatkiṁ vilakṣaṇam |
akhaṇḍānandapīyūṣapūrṇe brahmamahārṇave || 485||

What is to be accepted and what rejected, what is different and what dissimilar, in the mighty ocean of Brahman filled with the nectar of absolute bliss? [Verse 485]

Verse 486

न किञ्चिदत्र पश्यामि न शृणोमि न वेद्म्यहम् ।
स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥ 486 ॥

na kiñcidatra paśyāmi na śṛṇomi na vedmyaham |
svātmanaiva sadānandarūpeṇāsmi vilakṣaṇaḥ || 486||

In This I neither see nor hear nor know anything. I exist as the Atman, bliss eternal; distinct from everything else. [Verse 486]

Verse 487

नमो नमस्ते गुरवे महात्मने
विमुक्तसङ्गाय सदुत्तमाय ।
नित्याद्वयानन्दरसस्वरूपिणे
भूम्ने सदाऽपारदयाम्बुधाम्ने ॥ 487 ॥

namo namaste gurave mahātmāne
vimuktasaṅgāya saduttamāya |
nityādvayānandarasavarūpiṇe
bhūmne sadā'pāradayāmbudhāmne || 487||

Salutations to thee, O Noble Guru! Who art free from attachments, best among the noble ones, the embodiment of the essence of eternal non-dual bliss, who art endless, ever the limitless ocean of mercy. [Verse 487]

Verse 488

यत्कटाक्षशशिसान्द्रचन्द्रिका-

पातधूतभवतापजश्रमः ।

प्राप्तवानहमखण्डवैभवा-

नन्दमात्मपदमक्षयं क्षणात् ॥ 488 ॥

yatkaṭākṣaśaśisāndracandrikā-

pātadhūtabhavatāpajaśramah |

prāptavānahamakhaṇḍavaibhavā-

nandamātmapadamakṣayaṁ kṣaṇāt || 488||

Whose glance, like a cascade of moon beams, has removed my fatigue caused by the miseries of the world, and taken me to the indestructible bliss of infinite splendor, the Atman, in but a moment. [Verse 488]

Verse 489

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।

नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥ 489 ॥

dhanyo'haṁ kṛtakṛtyo'haṁ vimukto'haṁ bhavagrahāt |

nityānandasvarūpo'haṁ pūrṇo'haṁ tvadanugrahāt || 489||

Blessed am I , I have reached the Fulfillment of my life and am free from the 'Shark' of transmigration. I am the embodiment of eternal bliss, I am the infinite, all by your grace. [Verse 489]

Verse 490

असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः ।

प्रशान्तोऽहमनन्तोऽहममलोऽहं चिरन्तनः ॥ 490 ॥

asaṅgo'hamanaṅgo'hamaliṅgo'hamabhaṅguraḥ |

praśānto'hamananto'hamamalo'ham cirantanah || 490||

Unattached am I, disembodied am I, free from the subtle body am I and Undecaying; serene am I, infinite am I, unsullied am I, and endless too.[Verse 490]

Verse 491

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।

शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ 491 ॥

akartāhamabhoktāhamavikāro'hamakriyaḥ |

śuddhabodhasvarūpo'ham kevalo'ham sadāśivaḥ || 491||

I am not the doer, I am not Experiencer, I am without modification and without activity; I am the embodiment of pure knowledge, I am absolute, and eternal auspiciousness am I.
[Verse 491]

Verse 492

द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।

नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा ॥ 492 ॥

draṣṭuḥ śroturvaktuḥ karturbhokturvibhinna evāham |

nityanirantaraniṣkriyaniḥsimāsaṅgapūrṇabodhātmā || 492||

Indeed, I am other than the seer, hearer, speaker, doer and Experiencer. I am eternal and unbroken, beyond activity, boundless, unattached and infinite, the essence of knowledge.
[Verse 492]

Verse 493

नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम् ।
बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयमेवाहम् ॥ 493 ॥

nāhamidaṁ nāhamado'pyubhayoravabhāsakaṁ paraṁ śuddham |
bāhyābhyantaraśūnyaṁ pūrṇaṁ brahmādvitīyamevāham || 493||

I am neither this nor that but the supreme, illuminator of both; I am pure. I have neither an exterior nor an interior. I am infinite; Verily, I am the non-dual Brahman. [Verse 493]

Verse 494

निरुपममनादितत्त्वं त्वमहमिदमद इति कल्पनादूरम् ।
नित्यानन्दैकरसं सत्यं ब्रह्माद्वितीयमेवाहम् ॥ 494 ॥

nirupamamanāditattvaṁ tvamahamidamada iti kalpanādūram |
nityānandaikarasam satyaṁ brahmādvitīyamevāham || 494||

I am Unparalleled, the Originaless reality, beyond such imaginations as you and I, this and that. The essence of bliss eternal, the truth, Nondual Brahman am I. [Verse 494]

Verse 495

नारायणोऽहं नरकान्तकोऽहं
पुरान्तकोऽहं पुरुषोऽहमीशः ।
अखण्डबोधोऽहमशेषसाक्षी
निरीश्वरोऽहं निरहं च निर्ममः ॥ 495 ॥

nārāyaṇo'haṁ narakāntako'haṁ
purāntako'haṁ puruṣo'hamīśaḥ |
akhaṇḍabodho'hamaśeṣasākṣī
nirīśvaro'haṁ nirahaṁ ca nirmamaḥ || 495||

I am Narayana, I am the slayer of Naraka. I am the destroyer of Tripura ; I am the supreme being, the lord. I am unbroken knowledge, I am the witness of everything; I have no other lord and I am devoid of 'I' and 'mine'. [Verse 495]

Verse 496

सर्वेषु भूतेष्वहमेव संस्थितो
ज्ञानात्मनाऽन्तर्बहिराश्रयः सन् ।
भोक्ता च भोग्यं स्वयमेव सर्वं
यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥ 496 ॥

sarveṣu bhūteṣvameva saṁsthito
jñānātmanā'ntarbahirāśrayaḥ san |
bhoktā ca bhogyam svayameva sarvaṁ
yadyatpṛthagdr̥ṣṭamidantayā purā || 496||

I alone reside as knowledge in all beings and am their external and internal support. I myself am the Experiencer and the experienced; I am all that was experienced by me separately as 'This; and 'Not-this' before. [Verse 496]

Verse 497

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।

उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ 497 ॥

mayyakhaṇḍasukhāmbhodhau bahudhā viśvavīcayaḥ |

utpadyante vilīyante māyāmārutavibhramāt || 497||

In me the ocean of unbroken bliss, endless waves of the universe are created and destroyed by the play of the storm of Maya.[Verse 497]

Verse 498

स्थुलादिभावा मयि कल्पिता भ्रमा-

दारोपितानुस्फुरणेन लोकैः ।

काले यथा कल्पकवत्सराय-

णत्वा द्यो निष्कलनिर्विकल्पे ॥ 498 ॥

sthulādibhāvā mayi kalpitā bhramā-

dāropitānusphuraṇena lokaiḥ |

kāle yathā kalpakavatsarāya-

ṇartvā dyo niṣkalanirvikalpe || 498||

Concepts of gross and so on, are wrongly imagined in me by people because of the manifestation of superimpositions; just as in the indivisible and absolute time, cycles, years, half-years, seasons and so on, are imagined. [Verse 498]

Verse 499

आरोपितं नाश्रयदूषकं भवेत्
कदापि मूढैरतिदोषदूषितैः ।
नार्द्रिकरोत्यूषरभूमिभागं
मरीचिकावारि महाप्रवाहः ॥ 499 ॥

āropitaṁ nāśrayadūṣakaṁ bhavet
kadāpi mūḍhairatidoṣadūṣitaiḥ |
nārdrikarotyūṣarabhūmibhāgaṁ
marīcikāvāri mahāpravāhaḥ || 499||

That which is superimposed by supremely ignorant fools, can never sully the substratum; the great onrush of waters perceived in a mirage can never wet the desert tract. [Verse 499]

Verse 500

आकाशवल्लेपविदूरगोऽहं
आदित्यवद्भास्यविलक्षणोऽहम् ।
अहार्यवन्नित्यविनिश्चलोऽहं
अम्भोधिवत्पारविवर्जितोऽहम् ॥ 500 ॥

ākāśavallepavidūrago'haṁ
ādityavadbhāsyavilakṣaṇo'ham |
ahāryavannityaviniścalo'ham
ambhodhivatpāravivarjito'ham || 500||

Like space I am beyond contamination, like the sun I am distinct from things illumined, like the mountain I am always motionless, like the ocean I am limitless. [Verse 500]

Verse 501

न मे देहेन सम्बन्धो मेघेनेव विहायसः ।

अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥ 501 ॥

na me dehena sambandho megheveṇa vihāyasaḥ |

ataḥ kuto me taddharmā jāgratsvapnasuṣuptayaḥ || 501||

I have no relationship with the body just as the clouds (Have no connection) with the sky, so how can the waking, dream and deep sleep states - Attributes of the body - Ever affect me?[Verse 501]

Verse 502

उपाधिरायाति स एव गच्छति

स एव कर्माणि करोति भुङ्क्ते ।

स एव जीर्यन् म्रियते सदाहं

कुलाद्रिवन्निश्चल एव संस्थितः ॥ 502 ॥

upādhirāyāti sa eva gacchati

sa eva karmāṇi karoti bhuṅkte |

sa eva jīryan mriyate sadāham

kulādrivanniścala eva saṁsthitaḥ || 502||

It is the conditioning which comes and that alone which goes. It performs actions and experiences (Their results); it alone decays and dies. I remain immovable like the Kula Mountain. [Verse 502]

Verse 503

न मे प्रवृत्तिर्न च मे निवृत्तिः

सदैकरूपस्य निरंशकस्य ।

एकात्मको यो निविडो निरन्तरो

व्योमेव पूर्णः स कथं नु चेष्टते ॥ 503 ॥

na me pravṛttirna ca me nivṛtṭiḥ

sadaikarūpasya niraṁśakasya |

ekātmako yo niviḍo nirantaro

vyomeva pūrṇaḥ sa katham nu ceṣṭate || 503 ||

There is neither 'Engaging in work' nor 'abstaining from it' for me who am always the same and without parts. How can that which is one, unbroken and infinite like the sky, ever strive? [Verse 503]

Verse 504

पुण्यानि पापानि निरिन्द्रियस्य

निश्चेतसो निर्विकृतेर्निराकृतेः ।

कुतो ममाखण्डसुखानुभूतेः

ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥ 504 ॥

puṇyāni pāpāni nirindriyasya

niścetaso nirvikṛternirākṛteḥ |

kuto mamākhaṇḍasukhānubhūteḥ

brūte hyananvāgatamityapi śrutiḥ || 504 ||

How can there be merits and demerits for me who have no sense organs, no mind, who am without modification, and form, who am the Realisation of absolute bliss? In the passage, 'not touched' and so on, Sruti also mentions this. [Verse 504]

Verse 505

छायया स्पृष्टमुष्णं वा शीतं वा सुष्टु दुःष्टु वा ।

न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम् ॥ 505 ॥

chāyayā spr̥ṣṭamuṣṇam vā śītam vā suṣṭhu duḥṣṭhu vā |

na spr̥śatyeva yatkiñcitpuruṣam tadvilakṣaṇam || 505||

If the shadow of a man is touched by heat or cold, good or evil, it does not in the least affect the man who is other than his shadow. [Verse 505]

Verse 506

न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम् ।

अविकारमुदासीनं गृहधर्माः प्रदीपवत् ॥ 506 ॥

na sākṣiṇam sākṣyadharmāḥ saṁspr̥śanti vilakṣaṇam |

avikāramudāsīnam gr̥hadharmāḥ pradīpavat || 506||

The witness is not affected by the properties of things observed, for, it is distinct from them; it is without modification and indifferent just as the properties of a room (Do not affect) the lamp (That illumines it) [Verse 506]

Verse 507

रवेर्यथा कर्मणि साक्षिभावो

व वह्नेर्यथा दाहनियामकत्वम् ।

रज्जोर्यथाऽऽरोपितवस्तुसङ्गः

तथैव कूटस्थचिदात्मनो मे ॥ 507 ॥

raveryathā karmaṇi sākṣibhāvo

vahneryathā dāhaniyāmakatvam |

rajjoryathā''ropitavastusaṅgaḥ

tathaiva kūṭasthacidātmano me || 507||

Just as the sun is the witness of all men's actions, just as fire burns everything without distinction, just as the rope is connected with a superimposition, so too am I, the unchangeable self, the essence of intelligence. [Verse 507]

Verse 508

कर्तापि वा कारयितापि नाहं

भोक्तापि वा भोजयितापि नाहम् ।

द्रष्टापि वा दर्शयितापि नाहं

सोऽहं स्वयंज्योतिरनीदृगात्मा ॥ 508 ॥

kartāpi vā kārayitāpi nāhaṁ

bhoktāpi vā bhojayitāpi nāham |

draṣṭāpi vā darśayitāpi nāhaṁ

so'haṁ svayañjyotiranīdṛgātmā || 508||

I am neither the doer nor do I make others do anything, I am neither the Experiencer nor do I make others experience, I am neither the seer nor do I make others see. The self am I, self-luminous and transcendent. [Verse 506]

Verse 509

चलत्युपाधौ प्रतिबिम्बलौल्य-

मौपाधिकं मूढधियो नयन्ति ।

स्वबिम्बभूतं रविवद्विनिष्क्रियं

कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥ 509 ॥

calatyupādhau pratibimbalaulya-

maupādhikam mūḍhadhiyo nayanti |

svabimbabhūtaṁ ravivadvinīṣkriyam

kartāsmi bhoktāsmi hato'smi hetī || 509||

When the conditioning moves, fools attribute the resulting movement of the reflection to the object reflected, like the sun which is devoid of activity and they cry out, 'I am the doer. I am the enjoyer, I am being killed, Alas!' [Verse 509]

Verse 510

जले वापि स्थले वापि लुठत्वेष जडात्मकः ।

नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥ 510 ॥

jale vāpi sthale vāpi luṭhatveṣa jaḍātmakaḥ |

nāhaṁ vilipyē taddharmairghaṭadharmairnabho yathā || 510||

Whether in water or on land, let this inert body drop down; I am untouched by its properties like the sky (is untouched) by the properties of the Jar. [Verse 510]

Verse 511

कर्तृत्वभोक्तृत्वखलत्वमत्तता-

जडत्वबद्धत्वविमुक्ततादयः ।

बुद्धेर्विकल्पा न तु सन्ति वस्तुतः

स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥ 511 ॥

karṭṛtvabhokṭṛtvakhalatvamattatā-

jaḍatvabaddhatvavimuktatādayaḥ |

buddhervikalpā na tu santi vastutaḥ

svasminpare brahmaṇi kevale'dvaye || 511||

Doership, enjoyer ship, cunning, drunkenness, dullness, bondage and freedom these passing states of the intellect are, in reality, never in the self, which is the supreme Brahman, absolute and non-dual.[Verse 511]

Verse 512

सन्तु विकाराः प्रकृतेर्दशधा शतधा सहस्रधा वापि ।

किं मेऽसङ्गचितस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥ 512 ॥

santu vikāraḥ prakṛterdaśadhā śatadhā sahasradhā vāpi |

kim me'saṅgacitastairna ghaṇaḥ kvacidambaram spṛśati || 512||

Let there be modifications in Prakṛti in ten, hundred or thousand ways. What have I - unattached, knowledge absolute - Got to do with them? The clouds can never touch the sky! [Verse 512]

Verse 513

अव्यक्तादिस्थूलपर्यन्तमेतत्
विश्व यत्राभासमात्रं प्रतीतम् ।
व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 513 ॥

avyaktādisthūlaparyantametat
viśva yatrābhāsamātram pratītam |
vyomaprakhyam sūkṣmamādyantahīnam
brahmādvaitam yattadevāhamasmi || 513||

That in which the entire universe from the Unmanifest down to the gross, appears as but a shadow, which is like the sky, Subtle and without beginning and end, indeed, that Nondual Brahman am i. [Verse 513]

Verse 514

सर्वाधारं सर्ववस्तुप्रकाशं
सर्वाकारं सर्वगं सर्वशून्यम् ।
नित्यं शुद्धं निश्चलं निर्विकल्पं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 514 ॥

sarvādhāram sarvavastuprakāśam
sarvākāram sarvagam sarvaśūnyam |
nityam śuddham niścalam nirvikalpam
brahmādvaitam yattadevāhamasmi || 514||

That which is the support of all, which is the illuminator of all things, which is of all forms, which is omnipresent, devoid of multiplicity, eternal, pure, motionless and absolute, indeed, that non dual Brahman am I. [Verse 514]

Verse 515

यत्प्रत्यस्ताशेषमायाविशेषं

प्रत्यग्रूपं प्रत्ययागम्यमानम् ।

सत्यज्ञानानन्तमानन्दरूपं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 515 ॥

yatpratyastāśeṣamāyāviśeṣam

pratyagrūpaṁ pratyayāgamyamānam |

satyajñānānantamānandarūpaṁ

brahmādvaitaṁ yattadevāhamasmi || 515||

[That which transcends the endless differentiations of Maya, which is the subjective essence in all, which is beyond the range of consciousness, which is of the nature of truth, knowledge and endless bliss, indeed, that non-dual Brahman am I. [Verse 515]

Verse 516

निष्क्रियोऽस्म्यविकारोऽस्मि

निष्कलोऽस्मि निराकृतिः ।

निर्विकल्पोऽस्मि नित्योऽस्मि

निरालम्बोऽस्मि निर्द्वयः ॥ 516 ॥

niṣkriyo'smyavikāro'smi

niṣkalo'smi nirākṛtiḥ |

nirvikalpo'smi nityo'smi

nirālambo'smi nirdvayaḥ || 516||

I am devoid of activity, modifications, part and forms. I am absolute and eternal, with no other support, and non-dual am I. [Verse 516]

Verse 517

सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।

केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥ 517 ॥

sarvātmako'haṁ sarvo'haṁ sarvātīto'hamadvayaḥ |

kevalākhaṇḍabodho'hamānando'haṁ nirantaraḥ || 517||

I am the universal, I am all in all, I am transcendent and non-dual,
Kevalakhandabodho'hamanando'ham Nirantarah [Verse 517]

Verse 518

स्वाराज्यसाम्राज्यविभूतिरेषा

भवत्कृपाश्रीमहिमप्रसादात् ।

प्राप्ता मया श्रीगुरवे महात्मने

नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥ 518 ॥

svārājyasāmrajyavibhūtiṣā

bhavatkṛpāśrīmahimaprasādāt |

prāptā mayā śrīgurave mahātmāne

namo namaste'stu punarnamo'stu || 518||

By the Supreme Majesty of your grace, I have gained the grandeur of the Sovereignty of self-effulgence. O Noble teacher! Salutations to thee, again and again. [Verse 518]

Verse 519

महास्वप्ने मायाकृतजनिजरामृत्युगहने
भ्रमन्तं विलश्यन्तं बहुलतरतापैरनुदिनम् ।
अहंकारव्याघ्रव्यथितमिममत्यन्तकृपया
प्रबोध्य प्रस्वापात्परमवितवान्मामसि गुरो ॥ 519 ॥

mahāsvapne māyākṛtajanījarāmṛtyugahane
bhramantaṁ kliśyantaṁ bahulataratāpairanudinam |
ahaṅkāravvyāghravvyathitamimamatyantakṛpayā
prabodhya prasvāpātparamavitavānmāmasi guro || 519||

Out of sheer grace, O Teacher! You have awakened me from 'Sleep' and saved me, who was roaming in a never ending 'dream', in the forest of birth, decay and death created by illusion, and was tormented day after day by innumerable tribulations and greatly persecuted by the tiger of the Ego. [Verse 519]

Verse 520

नमस्तस्मै सदैकस्मै कस्मैचिन्महसे नमः ।
यदेतद्विश्वरूपेण राजते गुरुराज ते ॥ 520 ॥

namastasmai sadaikasmai kasmaicinmahase namaḥ |
yadetadviśvarūpeṇa rājate gururāja te || 520||

Salutations to you O Prince among teachers, who are indefinable greatness, who are ever the same, who manifest as this entire universe, to you my salutations. [Verse 520]

Verse 521

इति नतमवलोक्य शिष्यवर्यं

समधिगतात्मसुखं प्रबुद्धतत्त्वम् ।

प्रमुदितहृदयं स देशिकेन्द्रः

पुनरिदमाह वचः परं महात्मा ॥ 521 ॥

iti natamavalokya śiṣyavaryam

samadhigatātmasukhaṁ prabuddhatattvam |

pramuditahrdayaṁ sa deśikendraḥ

punaridamāha vacaḥ paraṁ mahātmā || 521||

Seeing that the worthy Student has gained the bliss of the Atman, is enlightened, and is prostrating, the noble teacher being glad at heart again spoke these supreme words.

[Verse 521]

Verse 522

ब्रह्मप्रत्ययसन्ततिर्जगदतो ब्रह्मैव तत्सर्वतः

पश्याध्यात्मदृशा प्रशान्तमनसा सर्वास्ववस्थास्वपि ।

रूपादन्यदवेक्षितं किमभितश्चक्षुष्मतां दृश्यते

तद्वद्ब्रह्मविदः सतः किमपरं बुद्धेर्विहारस्पदम् ॥ 522 ॥

brahmapratyayasantatirjagadato brahmaiva tatsarvataḥ

paśyādhyātmadr̥śā praśāntamanasā sarvāsvavasthāsvapi |

rūpādanyadavekṣitaṁ kimabhitaścakṣuṣmatāṁ dr̥śyate

tadvadbrahmavidāḥ sataḥ kimaparaṁ buddhervihārāspadam || 522||

An Unbroken series of perceptions of Brahman is this universe; so in every respect it is nothing but Brahman. In all conditions see this with the vision of illumination and a serene mind. Is it ever possible that he who has eyes can see anything other than forms all around? So too, what is there to engage the intellect of a realised man, save Brahman? [Verse 522]

Verse 523

कस्तां परानन्दरसानुभूति-

मृत्सृज्य शून्येषु रमेत विद्वान् ।

चन्द्रे महाल्हादिनि दीप्यमाने

चित्रेन्दुमालोकयितुं क इच्छेत् ॥ 523 ॥

kastām parānandarāsānubhūti-

mṛtsṛjya śūnyeṣu rameta vidvān |

candre mahālhādini dīpyamāne

citrendumālokeyitum ka icchet || 523||

Which wise man would relinquish reveling in Supreme bliss for the enjoyment of paltry things?
When the greatly enchanting moon is Shining, who would wish to Gaze upon a painted moon?
[Verse 523]

Verse 524

असत्पदार्थानुभवेन किञ्चिन्

न ह्यस्ति तृप्तिर्न च दुःखहानिः ।

तदद्वयानन्दरसानुभूत्या

तृप्तः सुखं तिष्ठ सदात्मनिष्ठया ॥ 524 ॥

asatpadārthānubhavana kiñcin

na hyasti tṛptirna ca duḥkhahāniḥ |

tadadvayānandarāsānubhūtyā

tṛptaḥ sukhaṁ tiṣṭha sadātmaniṣṭhayā || 524||

In the Perception of object unreal, there is neither the slightest contentment nor the cessation of misery. Therefore, content in the Realisation of the essence of non-dual bliss, remain happy, ever identified with the self.[Verse 524]

Verse 525

स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।
स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ 525 ॥

svameva sarvathā paśyanmanyamānaḥ svamadvayam |
svānandamanubhuñjānaḥ kālaṁ naya mahāmate || 525||

O Noble one! Beholding the self, always contemplating upon the self which is non-dual and enjoying the bliss of the self, you should spend your time. [Verse 525]

Verse 526

अखण्डबोधात्मनि निर्विकल्पे
विकल्पनं व्योम्नि पुरप्रकल्पनम् ।
तदद्वयानन्दमयात्मना सदा
शान्तिं परामेत्य भजस्व मौनम् ॥ 526 ॥

akhaṇḍabodhātmani nirvikalpe
vikalpanam vyomni puraprakalpanam |
tadadvayānandamayātmanā sadā
śāntim parāmetya bhajasva maunam || 526||

In the unbroken knowledge, the absolute, the Atman, dualistic conceptions are like castles in the air. Therefore, Attaining Supreme Peace, live in silence, identifying yourself with the Non-dual bliss Absolute.[Verse 526]

Verse 527

तूष्णीमवस्था परमोपशान्तिः

बुद्धेरसत्कल्पविकल्पहेतोः ।

ब्रह्मात्मन ब्रह्मविदो महात्मनो

यत्राद्वयानन्दसुखं निरन्तरम् ॥ 527 ॥

tūṣṇīmavasthā paramopasāntiḥ

buddherasatkalpavikalpahetoḥ |

brahmātmana brahmavido mahātmano

yatrādvayānandasukhaṁ nirantaram || 527||

The cause of all fancies, the mind, becomes perfectly serene to the sage who has known Brahman. Indeed, this is the State of quiescence in which, ever identified with Brahman, he constantly enjoys the non-dual bliss absolute. [Verse 527]

Verse 528

नास्ति निर्वासनान्मौनात्परं सुखकृदुत्तमम् ।

विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिनः ॥ 528 ॥

nāsti nirvāsanānmaunātparam suhakṛduttamam |

vijñātātmasvarūpasya svānandarasapāyinaḥ || 528||

There is nothing more exhilarating than the Quiescence which comes from being free of Vasanas, to him who has known his own nature and who drinks the bliss of the Self. [Verse 528]

Verse 529

गच्छंस्तिष्ठन्नुपविशञ्छयानो वाऽन्यथापि वा ।

यथेच्छया वेसेद्विद्वानात्मारामः सदा मुनिः ॥ 529 ॥

gacchanstīṣṭhannupaviśaṅchayāno vā'nyathāpi vā |

yatheccchayā veseḍvidvānātmārāmaḥ sadā muniḥ || 529||

Whether going or staying, Sitting or lying down, or in any other state, the enlightened sage whose sole pleasure is in the Atman, lives ever at ease. [Verse 529]

Verse 530

न देशकालासनदिग्यमादि-

लक्ष्याद्यपेक्षाऽप्रतिबद्धवृत्तेः ।

संसिद्धतत्त्वस्य महात्मनोऽस्ति

स्ववेदने का नियमाद्यवस्था ॥ 530 ॥

na deśakālāsanadigyamādi-

lakṣyādyapekṣā'pratibaddhavṛtteḥ |

saṁsiddhatattvasya mahātmano'sti

svavedane kā niyamādyavasthā || 530||

The sage who has perfect Realisation of truth and whose mind, therefore, encounters no obstruction, no more relies upon conditions of place, time, posture, direction, moral discipline, objects of meditation and so on. What formulae can there be for Recognising one's own self? [Verse 530]

Verse 531

घटोऽयमिति विज्ञातुं नियमः कोऽन्ववेक्षते ।

विना प्रमाणसुष्ठुत्वं यस्मिन्सति पदार्थधीः ॥ 531 ॥

ghaṭo'yamiti vijñātum niyamaḥ ko'nvavekṣate |

vinā pramāṇasuṣṭhutvaṁ yasminsati padārthadhīḥ || 531||

‘This is a Jar’, to know this what condition is necessary save that the means of knowledge be without any defects, which alone ensures a cognition of the object? [Verse 531]

Verse 532

अयमात्मा नित्यसिद्धः प्रमाणे सति भासते ।

न देशं नापि कालं न शुद्धिं वाप्यपेक्षते ॥ 532 ॥

ayamātmā nityasiddhaḥ pramāṇe sati bhāstate |

na deśam nāpi kālam na śuddhiṁ vāpyapekṣate || 532||

This Atman which is an eternal truth manifests itself in the presence of the right means of knowledge. It is dependent neither on place nor time nor (Outward) purity. [Verse 532]

Verse 533

देवदत्तोऽहमित्येतद्विज्ञानं निरपेक्षकम् ।

तद्वद्ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥ 533 ॥

devadatto'hamotyetadvijñānam nirapekṣakam |

tadvadbrahmavidō'pyasya brahmāhamiti vedanam || 533||

‘I am Devadatta’, this knowledge is independent of conditions. Similarly, the Knower of Brahman Realises that he is Brahman. [Verse 533]

Verse 534

भानुनेव जगत्सर्वं भासते यस्य तेजसा ।

अनात्मकमसत्तुच्छं किं नु तस्यावभासकम् ॥ 534 ॥

bhānuneva jagatsarvaṁ bhāstate yasya tejasā |

anātmakamasattucchaṁ kiṁ nu tasyāvabhāsakam || 534||

What indeed can manifest that whose effulgence, like the sun, cause the entire fallacious, unreal and unimportant universe to appear at all? [Verse 534]

Verse 535

वेदशास्त्रपुराणानि भूतानि सकलान्यपि ।

येनार्थवन्ति तं किन्नु विज्ञातारं प्रकाशयेत् ॥ 535 ॥

vedaśāstrapurāṇāni bhūtāni sakalānyapi |

yenārthavanti taṁ kinnu vijñātāraṁ prakāśayet || 535||

That by which all Vedas, Shastras and Puranas and all other beings are endowed with meanings, verily, what can illumine that eternal subject? [verse 535]

Verse 536

एष स्वयंज्योतिरनन्तशक्तिः

आत्माऽप्रमेयः सकलानुभूतिः ।

यमेव विज्ञाय विमुक्तबन्धो

जयत्ययं ब्रह्मविदुत्तमोत्तमः ॥ 536 ॥

eṣa svayañjyotiranantaśaktiḥ

ātmā'prameyaḥ sakalānubhūtiḥ |

yameva vijñāya vimuktabandho

jayatyayaṁ brahmaviduttamottamaḥ || 536||

Here is the self-effulgent Atman, of endless power, beyond all conditioned knowledge, yet the direct experience of all. Freed from bondage, Realising this alone, the best among the Knowers of Brahman lives his life of victory. [verse 536]

Verse 537

न खिद्यते नो विषयैः प्रमोदते

न सज्जते नापि विरज्यते च ।

स्वस्मिन्सदा क्रीडति नन्दति स्वयं

निरन्तरानन्दरसेन तृप्तः ॥ 537 ॥

na khidyate no viṣayaiḥ pramodate

na sajjate nāpi virajyate ca |

svasminsadā krīḍati nandati svayaṁ

nirantarānandarasena tṛptaḥ || 537||

Neither grieved nor elated; neither attached nor averse to sense objects, but content with the endless essence of bliss, he sports and revels in the self. [Verse 537]

Verse 538

क्षुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनिः ।
तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥ 538 ॥

kṣudhām dehavyathām tyaktvā bālaḥ krīḍati vastuniḥ |
tathaiva vidvān ramate nirmamo nirahaṁ sukhī || 538||

Forgetting his hunger and physical pains a child plays with toys. In the same way the wise man is happy and reveals without the ideas of I and 'mine' [Verse 538]

Verse 539

चिन्ताशून्यमदैन्यभैक्षमशनं पानं सरिद्वारिषु
स्वातन्त्र्येण निरंकुशा स्थितिरभीर्निद्रा श्मशाने वने ।
वस्त्रं क्षालनशोषणादिरहितं दिग्वास्तु शय्या मही
संचारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि ॥ 539 ॥

cintāśūnyamadainyabhaikṣamaśanaṁ pānaṁ saridvāriṣu
svātantryeṇa nirāṅkuśa sṭhītirabhīrnidrā śmaśāne vane |
vastraṁ kṣālanaśoṣaṇādirahitaṁ digvāstu śayyā mahī
sañcāro nigamāntavīthiṣu vidāṁ krīḍā pare brahmaṇi || 539||

Without the anxiety and humiliation of begging, men of perfection have their food, and drink the waters of the rivers; they live, free and independent, Sleeping without fear in cremation grounds or in forest; their clothing is the 'Quarters', which need no washing or drying, or some bark and so on, the earth is their bed and they roam in the Avenues of Vedanta while they revel in the supreme Brahman. [Verse 539]

Verse 540

भुनक्त्यशेषान्विषयानुपस्थितान् ।
परेच्छया बालवदात्मवेत्ता
योऽव्यक्तलिङ्गोऽननुषक्तबाह्यः ॥ 540 ॥

vimānamālambya śarīrametad
bhunaktyaśeṣānviṣayānupasthitān |
parecchayā bālavadātmavettā
yo'vyaktaliṅgo'nanuṣaktabāhyaḥ || 540||

He wears no insignia and is unattached to sense objects; he remains in this body without identifying with it and experiences sense objects as they come, by the wish of others; the knower of Atman is like a child. [Verse 540]

Verse 541

दिगम्बरो वापि च साम्बरो वा
त्वगम्बरो वापि चिदम्बरस्थः ।
उन्मत्तवद्वापि च बालवद्वा
पिशाचवद्वापि चरत्यवन्याम् ॥ 541 ॥

digambaro vāpi ca sāmbaro vā
tvagambaro vāpi cidambarasthaḥ |
unmattavadvāpi ca bālavadvā
piśācavadvāpi caratyavanyām || 541||

Sometime wearing no clothes excepts the quarters, sometime with clothes, sometimes wearing skins, established in the ethereal plane of knowledge Absolute, he roams about in the world, sometimes like one insane, sometimes like a child and sometimes like a ghost. [Verse 541]

Verse 542

कामान्निष्कामरूपी संश्चरत्येकचारो मुनिः ।

स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः ॥ 542 ॥

kāmānniṣkāmarūpī saṁścaratyekacāro munih |

svātmanaiva sadā tuṣṭaḥ svayaṁ sarvātmanā sthitaḥ || 542||

Being of the nature of Desirelessness, the sage 'Enjoys' sense Objects but lives alone. He is ever satisfied with his own self, and exists as everything everywhere. [Verse 542]

Verse 543

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः

क्वचिद्भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।

क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदितः

चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ 543 ॥

kvacinmūḍho vidvān kvacidapi mahārājavibhavaḥ

kvacidbhrāntaḥ saumyaḥ kvacidajagarācāraḥ kalitaḥ |

kvacitpātrībhūtaḥ kvacidavamataḥ kvāpyaviditaḥ

caratyevaṁ prājñaḥ satataparamānandasukhitaḥ || 543||

Ever enjoying the blissful state of wisdom the realised man lives, sometimes a fool, sometimes a sage, sometimes with royal grandeur; sometimes roaming, sometimes like a motionless python, sometimes with a benignant expression, sometimes respected, sometimes insulted and sometimes unknown. [Verse 543]

Verse 544

निर्धनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।

नित्यतृप्तोऽप्यभुञ्जानोऽप्यसमः समदर्शनः ॥ 544 ॥

nirdhano'pi sadā tuṣṭo'pyasahāyo mahābalaḥ |

nityatrpto'pyabhuñjāno'pyasamaḥ samadarśanaḥ || 544||

Though without wealth, he is ever satisfied, though without help, he is very powerful, though he does not enjoy sense objects, he is eternally content, and though without exemplar, he has equal vision. [Verse 544]

Verse 545

अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।

शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥ 545 ॥

api kurvannakurvāṇaścābhoktā phalabhogyapi |

śarīryapyaśarīryeṣa paricchinno'pi sarvagaḥ || 545||

Though acting, he is inactive; though he experiences the fruits of past actions, he is untouched by them; though he has a body, he is not identified with it and though limited, he is omnipresent. [Verse 545]

Verse 546

अशरीरं सदा सन्तमिमं ब्रह्मविदं क्वचित् ।

प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुभे ॥ 546 ॥

aśarīraṁ sadā santamimaṁ brahmavidaṁ kvacit |

priyāpriye na spṛśatastathaiva ca śubhāśubhe || 546||

This knower of Brahman lives without the body idea, and neither pleasure nor pain, neither good nor evil ever touch him. [Verse 546]

Verse 547

स्थूलादिसम्बन्धवतोऽभिमानिनः

सुखं च दुःखं च शुभाशुभे च ।

विध्वस्तबन्धस्य सदात्मनो मुनेः

कुतः शुभं वाऽप्यशुभं फलं वा ॥ 547 ॥

sthūlādisambandhavato'bhimāninaḥ

sukhaṁ ca duḥkhaṁ ca śubhāśubhe ca |

vidhvastabandhasya sadātmano muneḥ

kutaḥ śubhaṁ vā'pyaśubhaṁ phalaṁ vā || 547||

Only he who has connections with the gross body and so on, and is identified with them is affected by happiness and sorrow, good and evil. How can any good or evil or their effects affect the sage who has severed his bondage and is identified with reality? [Verse 547]

Verse 548

तमसा ग्रस्तवद्भानादग्रस्तोऽपि रविर्जनैः ।

ग्रस्त इत्युच्यते भ्रान्त्यां ह्यज्ञात्वा वस्तुलक्षणम् ॥ 548 ॥

tamasā grastavadbhānādagrasto'pi ravirjanaiḥ |

grasta ityucyate bhrāntyām hyajñātvā vastulakṣaṇam || 548||

The sun which appears to be swallowed by Raghu is not actually so. People who know not the real nature of the sun, in their delusion, say that it has been swallowed. [Verse 548]

Verse 549

तद्वदेहादिवन्धेभ्यो विमुक्तं ब्रह्मवित्तमम् ।

पश्यन्ति देहिवन्मूढाः शरीराभासदर्शनात् ॥ 549 ॥

tadvaddehādibandhebhyo vimuktaṁ brahmavittamam |

paśyanti dehivanmūḍhāḥ śarīrābhāśadarśanāt || 549||

So too, the perfect knower of Brahman, liberated from the bondages of his body and so on, is looked upon by foolish people as possessing a body; they but see an appearance of it. [Verse 549]

Verse 550

अहिर्निर्वयनीवायं मुक्त्वा देहं तु तिष्ठति ।

इतस्ततश्चाल्यमानो यत्किञ्चित्प्राणवायुना ॥ 550 ॥

ahirnirvayanīm vāyaṁ muktvā dehaṁ tu tiṣṭhati |

itastataścālyamāno yatkiñcitprāṇavāyunā || 550||

The body of the liberated man remains like the slough of the snake. Here and there, it is moved about by the force of Prana, the way it pleases. [Verse 550]

Verse 551

स्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम् ।

दैवेन नीयते देहो यथाकालोपभुक्तिषु ॥ 551 ॥

srotasā nīyate dāru yathā nimnonnatasthalam |

daivena nīyate deho yathākālopabhuktiṣu || 551||

Just as a piece of wood is carried by the current to a high ground or low ground, so too, his body is carried by the momentum of its past actions to their fruits, as and when they Appear. [Verse 551]

Verse 552

प्रारब्धकर्मपरिकल्पितवासनाभिः

संसारिवच्चरति भुक्तिषु मुक्तदेहः ।

सिद्धः स्वयं वसति साक्षिवदत्र तूष्णी

चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥ 552 ॥

prārabdhakarmaparikalpitavāsanābhiḥ

saṁsārivaccarati bhuktiṣu muktadehaḥ |

siddhaḥ svayaṁ vasati sākṣivadatra tūṣṇīm

cakrasya mūlamiva kalpavikalpaśūnyaḥ || 552||

Through the desires produced by Prarabdha Karma, the man of perfection, bereft of the body idea, moves in the midst of sense enjoyments like one subject to transmigration. He, however, lives unmoved in the body, like a witness, free from mental agitations, like the pivot of a potter's wheel. [Verse 552]

Verse 553

नैवेन्द्रियाणि विषयेषु नियुंक्त एष

नैवापयुंक्त उपदर्शनलक्षणस्थः ।

नैव क्रियाफलमपीषदवेक्षते स

स्वानन्दसान्द्ररसपानसुमत्तचित्तः ॥ 553 ॥

naivendriyāṇi viṣayeṣu niyuṅkta eṣa

naivāpayuṅkta upadarśanalakṣaṇasthaḥ |

naiva kriyāphalamapīṣadavekṣate sa

svānandasāndrarasapānasumattacittaḥ || 553||

He does not direct the sense organs to their objects, nor does he detach them from these, but he remains like an indifferent onlooker. His mind being drunk with 'wine' of bliss of the self, he holds not the least regard for the fruits of action. [Verse 553]

Verse 554

लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठेत्केवलात्मना ।
शिव एव स्वयं साक्षादयं ब्रह्मविदुत्तमः ॥ 554 ॥

lakṣyālakṣyagatiṁ tyaktvā yastiṣṭhetkevalātmanā |
śiva eva svayaṁ sāksādayaṁ brahmadevuttamaḥ || 554||

He who has renounced the anxiety to reach the goal and never to deviate from it, and lives as the absolute Atman, indeed, he is Siva himself, the best among the Knowers of Brahman. [Verse 554]

Verse 555

जीवन्नेव सदा मुक्तः कृतार्थो ब्रह्मवित्तमः ।
उपाधिनाशाद्ब्रह्मैव सन् ब्रह्माप्येति निर्द्वयम् ॥ 555 ॥

jīvanneva sadā muktaḥ kṛtārtho brahmadevittamaḥ |
upādhināśādbrahmaiva san brahmāpyeti nirdvayaṁ || 555||

The perfect knower of Brahman becomes eternally free, even in this life and is fulfilled; he merges with the non-dual Brahman which he had been all along through the destruction of his limitations. [Verse 555]

Verse 556

शैलूषो वेषसद्भावाभावयोश्च यथा पुमान् ।
तथैव ब्रह्मविच्छ्रेष्ठः सदा ब्रह्मैव नापरः ॥ 556 ॥

śailūṣo veṣasadbhāvābhāvayośca yathā pumān |
tathaiva brahmadevichchreṣṭhaḥ sadā brahmaiva nāparaḥ || 556||

Just as an actor, whether he wears the dress of his role or not, is always a man, so too, the perfect knower of Brahman is always Brahman and nothing else. [Verse 556]

Verse 557

यत्र क्वापि विशीर्णं सत्पर्णमिव तरोर्वपुः पततात् ।

ब्रह्मीभूतस्य यतेः प्रागेव तच्चिदग्निना दग्धम् ॥ 557 ॥

yatra kvāpi viśīrṇaṁ satparṇamiva tarorvapuḥ patatāt |

brahmībhūtasya yateḥ prāgeva taccidagninā dagdham || 557||

The body of a Sannyasin who has realised Brahman may wither and fall anywhere like the leaf of a tree; (it matters not) for it has already been burnt in the fire of knowledge. [Verse 557]

Verse 558

सदात्मनि ब्रह्मणि तिष्ठतो मुनेः

पूर्णाऽद्वयानन्दमयात्मना सदा ।

न देशकालाद्युचितप्रतीक्षा

त्वङ्मांसविट्पिण्डविसर्जनाय ॥ 558 ॥

sadātmani brahmaṇi tiṣṭhato muneḥ

pūrṇā'dvayānandamayātmanā sadā |

na deśakālādyucitapratikṣā

tvaṁmāṁsaviṭpiṇḍavisarjanāya || 558||

The sage who is firmly established in the eternal reality, Brahman, as infinite, non-dual bliss, depends not on the usual consideration of place, time and so on, for giving up this bundle of sin, flesh and filth. [Verse 558]

Verse 559

देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः ।

अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस्ततः ॥ 559 ॥

dehasya mokṣo no mokṣo na daṇḍasya kamaṇḍaloḥ |

avidyāhṛdayagranthimokṣo mokṣo yatastataḥ || 559||

For, giving up the body or the staff or the water bowl is not liberation; liberation is the Asundering of the heat's knots which are constituted of ignorance. [Verse 559]

Verse 560

कुल्यायामथ नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।

पर्णं पतति चेत्तेन तरोः किं नु शुभाशुभम् ॥ 560 ॥

kulyāyāmatha nadyām vā śivakṣetre'pi catvare |

parṇam patati cettena taroḥ kiṁ nu śubhāśubham || 560||

If a leaf falls in a stream or a river, in a place consecrated to Shiva or at a crossroad, what good or evil will it bestow upon the tree? [Verse 560]

Verse 561

पत्रस्य पुष्पस्य फलस्य नाशवद्-
देहेन्द्रियप्राणधियां विनाशः ।
नैवात्मनः स्वस्य सदात्मकस्या-
नन्दाकृतेर्वृक्षवदस्ति चैषः ॥ 561 ॥

patrasya puṣṭasya phalasya nāśavad-
dehendriyaprāṇadhiyām vināśaḥ |
naivātmanaḥ svasya sadātmakasyā-
nandākṛtervṛkṣavadasti caiṣaḥ || 561||

Like the destruction of a leaf, flower or fruit (to a tree), is the destruction of the body, sense organs, Pranas and intellect; the Atman, the eternal reality, is never affected. It is the embodiment of bliss which is ones real nature and exists like the tree. [Verse 561]

Verse 562

प्रज्ञानघन इत्यात्मलक्षणं सत्यसूचकम् ।
अनूद्यौपाधिकस्यैव कथयन्ति विनाशनम् ॥ 562 ॥

prajñānaghana ityātmalakṣaṇam satyasūcakam |
anūdyaupādhikasyaiva kathayanti vināśanam || 562||

‘The embodiment of consciousness’ in these worlds the scripture indicates the nature of the self, establish its reality, and voice the destruction of apparent conditionings only. [Verse 562]

Verse 563

अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मनः ।

प्रब्रवीत्यविनाशित्वं विनश्यत्सु विकारिषु ॥ 563 ॥

avināśī vā are'yamātmēti śrutirātmanah |

prabravītyavināśitvaṁ vinaśyatsu vikāriṣu || 563||

‘Immortal is this Atman, my dear’ this passage from the scriptures speaks of the immortal in the midst of things finite and subject to modification. [Verse 563]

Verse 564

पाषाणवृक्षतृणधान्यकडङ्कराद्या

दग्धा भवन्ति हि मृदेव यथा तथैव ।

देहेन्द्रियासुमन आदि समस्तदृश्यं

ज्ञानाग्निदग्धमुपयाति परात्मभावम् ॥ 564 ॥

pāṣāṇavṛkṣatṛṇadhānyakaḍṅkarādyā

dagdhā bhavanti hi mṛdeva yathā tathāiva |

dehendriyāsumana ādi samastadrśyaṁ

jñānāgnidagdhamupayāti parātmabhāvam || 564||

Just as stone, tree, straw, grain, husk and so on, are reduced to ashes when burnt, so too, the whole objective universe comprising the body, sense organs, Pranas, mind and so on, are reduced to the supreme self when burnt in the fire of knowledge.[Verse 564]

Verse 565

विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि ।
तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते ॥ 565 ॥

vilakṣaṇam yathā dhvāntam līyate bhānutejasi |
tathaiva sakalam dṛśyam brahmaṇi praviliyate || 565||

Just as darkness which is distinctly different from sunlight Vanishes in the sun's effulgence, so too, this entire objective universe Vanishes into Brahman. [Verse 565]

Verse 566

घटे नष्टे यथा व्योम व्योमैव भवति स्फुटम् ।
तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित्स्वयम् ॥ 566 ॥

ghaṭe naṣṭe yathā vyoma vyomaiva bhavati sphuṭam |
tathaivopādhivilaye brahmaiva brahmavitsvayam || 566||

Just as when a pot is broken the pot space becomes the limitless space, so too, when the conditionings are destroyed, the knower of Brahman becomes Brahman itself. [Verse 566]

Verse 567

क्षीरं क्षीरे यथा क्षिप्तं तैलं तैले जलं जले ।
संयुक्तमेकतां याति तथाऽऽत्मन्यात्मविन्मुनिः ॥ 567 ॥

kṣīram kṣīre yathā kṣiptam tailam taile jalam jale |
saṁyuktamekatām yāti tathā'ṭmanyātmavinmuniḥ || 567||

Just as milk poured into milk, oil into oil and water into water each becomes united and one, so too, he who has realised the Atman becomes one with the Atman. [Verse 567]

Verse 568

एवं विदेहकैवल्यं सन्मात्रत्वमखण्डितम् ।

ब्रह्मभावं प्रपद्यैष यतिर्नावर्तते पुनः ॥ 568 ॥

evam videhakaivalyam sanmātratvamakhaṇḍitam |

brahmabhāvaṁ prapadyaiṣa yatirnavartate punaḥ || 568||

He does not suffer transmigration having experienced seclusion as a result of being disembodied, and becoming ever identified with the one reality, Brahman. [Verse 568]

Verse 569

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्ष्मणः ।

अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः ॥ 569 ॥

sadātmaikatvavijñānadagdhāvidyādivarṣmaṇaḥ |

amuṣya brahmabhūtatvād brahmaṇaḥ kuta udbhavaḥ || 569||

By realising the oneness of the Jiva and Brahman, his bodies (Gross, subtle and causal), consisting of ignorance and so on, are burnt and he becomes Brahman itself; how can Brahman (The unborn), ever have rebirth? [Verse 569]

Verse 570

मायाकलृप्तौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।

यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ ॥ 570 ॥

māyākṛṣṭau bandhamokṣau na staḥ svātmani vastutaḥ |

yathā rajjau niṣkriyāyām sarpābhāsavinirgamau || 570||

Maya conjured up bondage and liberation do not really exist in the reality, one's self, just as the appearance and disappearance of the Snake are not in the rope which undergoes no change. [Verse 570]

Verse 571

आवृतेः सदसत्त्वाभ्यां वक्तव्ये बन्धमोक्षणे ।

नावृतिर्ब्रह्मणः काचिदन्याभावादनावृतम् ।

यद्यस्त्यद्वैतहानिः स्याद् द्वैतं नो सहते श्रुतिः ॥ 571 ॥

āvṛteḥ sadasattvābhyāṁ vaktavye bandhamokṣaṇe |

nāvṛtirbrahmaṇaḥ kācidanyaābhāvādanāvṛtam |

yadyastyadvaitahāniḥ syād dvaitam no sahate śrutiḥ || 571||

When there is the presence or absence of veiling, bondage and liberation can be spoken of. There can be no veiling for Brahman as it is obvious, there being no second thing besides it. If there is, it will contradict the non-duality of Brahman; the Scriptures will never suffer duality. [Verse 571]

Verse 572

बन्धञ्च मोक्षञ्च मृषैव मूढा

बुद्धेर्गुणं वस्तुनि कल्पयन्ति ।

दृगावृतिं मेघकृतां यथा रवौ

यतोऽद्वयाऽसङ्गचिदेतदक्षरम् ॥ 572 ॥

bandhañca mokṣaṇca mṛṣaiva mūḍhā

buddherguṇam vastuni kalpayanti |

ḍṛgāvṛtim meghakṛtām yathā ravau

yato'dvayā'saṅgacidetadakṣaram || 572||

Bondage and liberation are attributes of the intellect which the foolish superimpose upon the reality, as the veiling of the eyes by clouds is superimposed upon the sun. In Fact, this immutable reality is absolute knowledge, Non-dual and unattached. [Verse 572]

Verse 573

अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।

बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥ 573 ॥

astīti pratyayo yaśca yaśca nāstīti vastuni |

buddhereva guṇāvetau na tu nityasya vastunaḥ || 573||

The concept that bondage is and the concept that it is not, are, with reference to the reality, only attributes of the intellect. Never do they belong to Brahman, the eternal reality. [Verse 573]

Verse 574

अतस्तौ मायया क्लृप्तौ बन्धमोक्षौ न चात्मनि ।

निष्कले निष्क्रिये शान्ते निरवद्ये निरञ्जने ।

अद्वितीये परे तत्त्वे व्योमवत्कल्पना कुतः ॥ 574 ॥

atastau māyayā kṛptaḥ bandhamokṣau na cātmani |

niṣkale niṣkriye śānte niravadye nirañjane |

advitīye pare tattve vyomavatkalpanā kutah || 574||

Therefore, bondage and liberation that are conjured up by Maya are not in the Atman. As there can be no limitation regarding the infinite space, how can there be any limitation regarding the supreme reality which is devoid of parts, devoid of activity, serene, unimpeachable, untainted and non-dual? [Verse 574]

Verse 575

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ 575 ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |

na mumukṣurna vai mukta ityeṣā paramārthatā || 575||

Neither is there birth nor death, neither a bound nor a Struggling one, neither a seeker nor a liberated one. This is the ultimate truth. [Verse 575]

Verse 576

सकलनिगमचूडास्वान्तसिद्धान्तरूपं

परमिदमतिगुह्यं दर्शितं ते मयाद्य ।

अपगतकलिदोषं कामनिर्मुक्तबुद्धिं

स्वसुतवदसकृत्त्वां भाव्यित्वा मुमुक्षुम् ॥ 576 ॥

sakalanigamacūḍāsvāntasiddhāntarūpaṁ

paramidamatiguhyam darśitam te mayādyā |

apagatakalidoṣam kāmanirmuktabuddhiṁ

svasutavadasakṛttvāṁ bhāvyitvā mumukṣum || 576||

Considering you to be a seeker after liberation, as one purged of the taints of this dark age, with mind free from Desires, I have today revealed to you, again and Again, as I would to my own son, the supreme and profound secret, the innermost essence of Vedanta, the crest of the Vedas. [Verse 576]

Verse 577

इति श्रुत्वा गुरोर्वाक्यं प्रश्रयेण कृतानतिः ।

स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः ॥ 577 ॥

iti śrutvā gurorvākyaṁ praśrayeṇa kṛtānatiḥ |

sa tena samanujñāto yayau nirmuktabandhanaḥ || 577||

Hearing the words of the teacher, the disciple prostrated to him with reverence, and obtaining his permission, went his way, freed from bondage. [Verse 577]

Verse 578

गुरुरेव सदानन्दसिन्धौ निर्मग्नमानसः ।

पावयन्वसुधां सर्वा विचचार निरन्तरः ॥ 578 ॥

gurureva sadānandasindhau nirmagnamānasah |

pāvayanvasudhām sarvām vicacāra nirantaraḥ || 578||

And the teacher, his mind immersed in the ocean eternal bliss, forever wandered about, indeed blessing the whole world. [Verse 578]

Verse 579

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।

निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥ 579 ॥

ityācāryasya śiṣyasya saṁvādenātmalakṣaṇam |

nirūpitaṁ mumukṣūṇām sukhabodhopapattaye || 579||

Thus, by means of a dialogue between the teacher and the disciple, the Atman has been indicated for the easy comprehension of Seekers after liberation. [Verse 579]

Verse 580

हितमिदमुपदेशमाद्रियन्तां

विहितनिरस्तसमस्तचित्तदोषाः ।

भवसुखविरताः प्रशान्तचित्ताः

श्रुतिरसिका यतयो मुमुक्षवो ये ॥ 580 ॥

hitamidamupadeśamādrīyantām

vihitanirastasamastacittadoṣāḥ |

bhavasukhaviratāḥ praśāntacittāḥ

śrutirasikā yatayo mumukṣavo ye || 580||

May those men appreciate these salutary teachings, who are seekers after liberation, who have cleansed themselves of the taints of the mind by observing the prescribed methods, who have a distaste for worldly enjoyments, who have serene minds and who take a delight in the Scriptures. [Verse 580]

Verse 581

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥ 581 ॥

saṁsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā-

khinnānām jalakāṅkṣayā marubhuvi bhrāntyā paribhrāmyatām |

atyāsannasudhāmbudhiṁ sukhakaram brahmādvayaṁ darśaya-

tyeṣā śaṅkarabhārātī vijayate nirvāṇasandāyinī || 581||

For those who are afflicted in this Samsara by the burning pains caused by the scorching sunrays of the threefold sorrows (Adhyatmika, Adhidaivika and Adhibhautika), and those who, in delusion, roam in a desert in search of water, for them here is the glorious message of Shankara pointing out the ocean of nectar, the non-dual Brahman, within easy reach, in order to lend them to liberation. [Verse 581]